UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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ECUMENISM AND REUNION - AROUND THE WORLD

BOOK REVIEWS

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ARE WE MAKING PROGRESS TOWARDS UNITY ?

In this article we should like to make a few observations about Christian unity. The problem, from the Catholic point of view, consists in winning over to the unity of the Roman Catholic Church that ensemble of Christians who at different times have separated themselves from it. On the other hand, those non-Catholics who desire Christian unity are, for the most part at least, uncertain of the nature of this unity, just as they are uncertain of the nature of the Church. Consequently, as they are in search of it, we in turn should help them in their quest. To this end they have created the World Council of Churches, the Second Assembly of which was held last August at Evanston, near Chicago.

At this point the question presents itself: Are they really making progress towards unity?

In making answer, we might well have recourse to the distinction made by Charles Péguy between the mystical propensity of an institution and its political bent. In the example he gave, Péguy wrote: "Republican mysticism was to be found when people were dying for the Republic, while republican polity forms the pattern according to which we are now living." (1)

The World Council of Churches is but one effect of the Ecumenical Movement. The direction imposed upon this movement by its mysticism carries it towards unity, whatever the conditions of it may be. Love for the unity willed by Christ sweeps everything before it: prejudices, traditions, nationalism, habits, interests. It admits neither of obstacles nor of cessation until the end is attained. Political interest, on the contrary, contents itself with results already won and gives itself over to consolidating, organizing, and utilizing them.

A certain unity, we grant, has been achieved: by working together, different communities have been drawn closer. They have witnessed together to basic Biblical verities; they have relieved the many conditions of want occasioned by war, and they have given aid to other member communities of the World Council. A new force has been created. Why, then, suggests the political spirit, need we go any further ?

There is evidently present the temptation to consider the World Council as a definitive organization, whose constitution ought to be maintained and its functioning perfected. It would be an organization to be employed for proclaiming messages, influencing government policies, propagating certain Christian ideas, and giving support to Protes-

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(1) Et vous, monsieur, qui me demandez qu'il faudrait bien definir un peu par voie demonstrative, par voie de raisonnement de raison ratiocinante ce que c'est que mystique et ce que c'est que politique, *quid sit mysticum, et quid politicum*, la mystique républicaine, c'était quand on mourait pour la République, la politique républicaine, c'est à present qu'on en vit. Vous comprenez, n'est-ce pas? (*Notre Jeunesse*, IV, 250).

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tant missionary endeavours. It would be a kind of pan-Protestant Church encompassing a number of Greco-Russian islets.

If this temptation is succumbed to, then the mystical element is dead, the movement arrested. It would be equivalent to its having run aground, thus making it all the more difficult to launch it anew. The billows, once petrified, would henceforth be nothing but a series of obstructive reefs.

It is not our intention to declare that the Ecumenical Movement has reached this point. But more than one indication obliges us to recognize that its first mystical impetus has waned. After the Amsterdam Assembly, there was evidently a real effort expended in preparation for the Lund Conference. An attempt was made to define the Church, to understand the Sacraments, the nature of sacrifice, the hierarchy. A shining light began to appear. But then things tended to grow obscure as if there were apprehension of that light.

It remains true enough that at the Evanston Assembly sincere aspirations towards genuine unity were expressed; but it had been envisioned much more as an achievement of the already existing Council with its structure and its activities rather than as a means of discovering the will of Christ for His Church. Yet this is the central point of the whole question and the very end of the Ecumenical Movement.

While Professor George Florovsky, the Russian Orthodox theologian, was reminding the delegates that unity is out of the question without the inclusion of the Church of Rome, the Evanston Assembly elected as one of the presidents of the World Council a speaker who had talked vehemently against Rome. Certainly, anti-Roman gestures do not proceed from a love for unity.

Nevertheless, we know that this love is alive among many of our separated brethren. It is encumbered by a long past of misunderstandings and the faults of men. Yet it remains very real and manifests itself in appealing articles and sincere discussions. It is because of this that our hope is sustained. This desire for Christian unity proceeds from the Holy Spirit and tends of its very nature towards the realization of that unity for which Christ prayed.

The Editor

THE MONKS OF CALDEY

When about sixty Anglican monks and nuns asked to be received into the Catholic Church early in 1913, the event did not perhaps have all the consequences that one might have expected at the time. It did not produce a sudden flow of conversions as did the Oxford Movement. But it did have certain lasting effects, and its history still remains a matter of great interest. A well-written and understanding account of the Monks of Caldey appeared in 1938 and went into a second edition in 1940 (1). Last year the Benedictine Review *Pax*, founded at Caldey in 1904, celebrated its fiftieth anniversary. In view of the interesting background of this community, it would seem worthwhile to present our readers with a summary form of the principal acts of this spiritual drama.

* * *

Fifty years ago the Anglican Benedictines of Caldey were, in the eyes of their friends, a community of which the Church of England could justly be proud. Aelred Carlyle, their founder, was ordained in 1905 by an Episcopalian bishop in America, but not without the authorisation of the then Archbishop of Canterbury, Dr Temple. At the time the community was actually residing at Painthorpe, a provisional home given them by their friend, Lord Halifax. But in the following year they transferred to Caldey Island. Lord Halifax, the future promoter of the Malines conferences, wrote in the *Church Times* on August 17th, 1906: "It is not a mere question of another community coming into being: it is rather the recovery of a great principle, for the lack of which the Catholic Revival has been incomplete." "Père Lacordaire," he added, "used to challenge the Catholicity of the Church of England on the score of her lack of the Religious Life. Could he look upon England today, he would see with other eyes than he saw then. He would realise how the great Catholic Revival has gone on: the heritage of the Church has been recovered step by step, until today we have not only Religious Communities like Cowley and Mirfield, whose work lies in the active sphere of the mission field; of Kelham, where vocations for the priesthood are fostered; and the numberless Sisterhoods which care for the sick and the sinful: but also a Community of Benedictine Monks, which by the Grace of God has won through the early and tentative stages of a task of singular difficulty, and has claims upon us which it is for us to recognise in a definite and practical way. It is for us to insure for them the monastery that they are now fairly entitled to build upon the island which their worth has won from those who know them well." (2)

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(1) PETER F. ANSON, *The Benedictines of Caldey*, London, 1940.
(2) *Op. cit.*, p. 90-91.

It seemed, therefore, that on the matter of the monastic life Anglicanism would have nothing to envy in the Church of Rome, but rather to see monasteries, like Caldey, rapidly multiply. Pursuit of the Benedictine spirit, devotion to Our Lady, the ordered celebration of the Latin liturgy, the perfection of the chant, rich vestments,—all the things that make for the treasure and charm of the Benedictine way of life, seemed united once again in the community of these white monks who, at that time, numbered about thirty. A similar number of Anglican nuns were living according to the same spirit at the Abbey of St Bride not far away.

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However, the threat of a crisis for both these abbeys was already perceptible. An attempt was being made to live the life of a Roman Catholic monastery while remaining subject to a different authority. If the Anglican bishops called themselves Catholics, they certainly did not do so in the same sense as Abbot Aelred or the Abbess Scholastica. There was bound to be a conflict: and when it did arise, what would be the choice preferred, Rome or Canterbury?

Dr Temple, the Archbishop of Canterbury, had approved the community and confirmed the election of Abbot Aelred. But the years went by and circumstances changed: in 1912 the Caldey monks found they had to face two personages who had no liking for Romanism, Archbishop Davidson of Canterbury and Bishop Gore of Oxford. Dr Davidson was content to act diplomatically and remain in the background, but he did insist that the community keep within the limits set out in a former Lambeth conference. Bishop Gore, on the other hand, who was more immediately concerned, first asked for a copy of the Constitutions and studied the report of two official visitors. Among the articles of these Constitutions there was one which especially caught his attention: "As a congregation, our Appeal, in the Doctrine and Practice of our Religion, is to the Catholic and Universal Church; and our position in the Church of England is that of Catholics, separated from the rest of Western Christendom by the events of the Reformation, who deem it their special Vocation to labour and pray that England may return to the External Unity of the Whole Church and Communion with the Holy See of Rome." As regards ceremonial, liturgical books and devotions, this was fully Roman. The report of the two visitors could not but add to the disquiet of Bishop Gore in the face of this current of thought and way of life.

On February 8th, 1913, the Bishop wrote the letter to the Abbot of Caldey which accelerated the march of events. Courteously, yet firmly and explicitly, he demanded that the liturgy of the abbey should comply with the prescriptions of the *Prayer Book:* the doctrine of the Immaculate Conception and of Mary's Assumption had to be deleted from the missal and from the Divine Office: Exposition and Benediction of

the Blessed Sacrament, as well as the cult of relics, were to be forthwith abandoned. This was a minimum in reference to which no concession was possible.

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The effect of this letter at Caldey can only be described as catastrophic.

These followers of St. Benedict were being asked to give up the Benedictine liturgy, to severely limit their worship of the Eucharist, to cease celebrating the feasts which gave honour to the privileges of Mary, and doubtless to be ready to make further sacrifices. The period of permissions and tolerance was over. A short time before the community had examined its conscience and after serious thought had decided to remain in the Church of England. Now the heads of the Church showed disapproval of all that they held most dear.

But even this entered into the scheme of things. Like a sudden flash in the midst of a storm, the letter of the Bishop of Oxford illuminated the horizon. The Anglican Church was not the heir of the Catholic Church in England of pre-Reformation times. In that era Benedictine life, Eucharistic life, and devotion to Our Lady flourished throughout the land. Now they were scarcely allowed even to languish. Where in the whole earth could the intense Christian life of Caldey find a place where it would be able to expand into its full natural development? There could no longer be any doubt: it was within the Church of Rome.

Dr Gore had dated his letter February 8th. The members of the Caldey community in the meantime were informed of the correspondence between Dom Aelred and the Bishop of Oxford. Then on the 18th of the same month the Abbot summoned the community to his room. When they were all present, he arose and in a short, crystal-clear speech declared that, as far as he was concerned, he had no alternative but to make his submission to the Roman Catholic Church, and he requested each member present to make his own decision.

On the next day he wrote to Bishop Gore and intimated to him that he and almost his entire community no longer belonged to the Anglican Church. On March 5th the Caldey monks were received into the Roman Catholic Church. The nuns of St Bride, who had not succeeded in forestalling them, were nevertheless overjoyed to follow in their footsteps. Naturally this was an occasion of great rejoicing among the Catholics of England as well.

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It would seem that since this event the Anglican hierarchy have become more well-disposed to initiatives in the sphere of Benedictine life. The sole professed monk of Caldey who opted to remain an Anglican, Dom Anselm Mardon, was installed at Pershaw as the superior of a newly-founded community: but in the following year he made his submission to the Catholic Church and returned to Caldey. Never-

theless, his colleague, Fr Denys, succeeded him (at Pershaw) and was appointed abbot. Thus there came into being a new community of Anglican Benedictines who in 1926 made their permanent residence at Nashdom, near Burnham. They use the Benedictine missal and breviary, and their convictions remain almost the same as those of Caldey. In fact the monks, though they remain Anglican, are the advocates of a return to Rome. It was with this community that Suor Maria Gabriella corresponded,—the young Cistercian nun of Grottaferrata who offered God her life for Christian unity and was taken at her word.

A Catholic is naturally puzzled at the position of these Anglican religious. But England has been separated from Rome for so long that there do exist most complicated states of conscience which an outsider must find difficult to understand. These men of good will undoubtedly believe that they can do more for the cause of reunion by remaining Anglicans than if they were to return to Rome.

The tolerance which these new Benedictines enjoy is easily justifiable in the climate of 'comprehensiveness' which is so often these days the inspiration of the Anglican system. As Fr Sidney Smith wrote in the *Month* at the time of the Caldey drama: "If one extends tolerance to those who completely reject the notion of original sin, may not one extend it to those who believe in the Immaculate Conception of Our Lady?" (April, 1913). Support is given to those who deny original sin: should it not be given to those who deny it solely in the case of the Mother of God?

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The white monks of Caldey, now Catholic Benedictines, transferred to Prinknash near Gloucester in 1929 where they are a thriving community. The nuns of St Bride are now at the Abbey of Talacre in North Wales. Another group of white monks have come to Caldey: these are Cistercians, an offshoot of the Abbey of Chimay in Belgium. The monks were the ones who Christianised Europe. Let us retain our confidence in the harvest of their prayer.

CHARLES BOYER, S.J.

THE REFORMATION IN ENGLAND

Part III: TRUE RELIGION NOW ESTABLISHED *

This repudiation of Protestantism in the reign of Elizabeth is very important, because it was the first time that the Reformed Anglican Church had ever been allowed to make any doctrinal pronouncement whatever since the beginning of the upheaval in the reign of Henry VIII. (G. DIX: *The Question of Anglican Orders* (London 1944) pp. 30-1).

Mary Tudor had reigned only five years when she died on 17 November 1558, and the restoration of Catholicism to England was of even less duration. Whether that would last depended on the attitude of the new Queen, Elizabeth. People were not kept waiting long for an indication of her mind. Within a month two bishops were reprimanded for sermons that supported the late Queen's policy. On Christmas Day the Queen forbade the elevation at Mass and, since the celebrant, Owen Oglethorpe, Bishop of Carlisle, refused obedience, she left the chapel after the gospel. With Elizabeth's views now manifested, at first all the bishops refused to function at her coronation, till Carlisle weakened, but even he would not sing the Mass. That was done by one of the Reformed clergy, Dr. George Carew, a married man, who, of course, omitted the elevation, while another Reformer preached the sermon. That was on 15 January 1559.

On 9 February Elizabeth's first parliament met with as its main task the formulation of some religious policy, for till it was repealed Mary's legislation was still in force. With it met Convocation, which on 28 February, alarmed by the kind of measure that was being put before parliament and 'moved by the example of our forefathers, whose lot fell often in times like these our own', made its public profession 'of the faith which we believe'. That profession, it should be noted, was a plain statement of the ancient Catholic faith, not of the Reformed faith, and dealt straightforwardly with all the main points repudiated by the Reformers. It asserted belief in the real Presence 'of the natural body of Christ' in the Sacrament of the altar in such wise that 'after the consecration, the substance of bread and wine does not remain, nor any other substance, except the substance of God and man': that the Mass is a true and propitiary sacrifice: that to Peter and his successors has been given 'the supreme power of pasturing the church militant of Christ': that authority in things spiritual belongs only to the pastors of the Church and not to laymen.

This courageous act of Convocation had, however, little effect beyond, perhaps, delaying by a few weeks the passing of the measures

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* By PHILIP HUGHES, published by Hollis and Carter, London 1954. 457 pages including 4 maps, 6 appendices, bibliographical note and index. 32 plates. Price 42 shills.

that the government had devised to settle the religious question. These were two Bills—of Supremacy, to declare Elizabeth 'supreme governor on earth of the Church of Christ in England'; and of Uniformity, to re-establish, with a few minor changes, the second Prayer Book of Edward VI as the norm of English worship. Here again the Church showed its mind. On the first of these measures the speeches of Heath, Archbishop of York, and of Scott, Bishop of Chester, are preserved. Both are quite outspoken—the only authority and centre of unity in the Church established by Christ is the pope, the successor of St Peter: to leave Peter is to leave the unity of the Church. In the voting that ensued in the House of Lords *every single bishop* present voted against the Bill: but it passed. On the second measure, of Uniformity, Scott again and the Abbot of Westminster spoke at length and to the point [1] —the new Prayer Book was a novelty, the old Mass Book the age-long tradition of the Church: by the Prayer Book 'they have nothing in their mouths but the Holy Communion, which after the order of this Book is holy in words and not in deed. For the thing is not there which should make it holy—I mean the Body and Blood of Christ. As may thus appear, it may justly in very deed be called the Holy Communion, if it be ministered truly and accordingly as it ought to be, for then we receive Christ's Holy Body and Blood into our bodies, and be joined in one with him ... But by the order of this Book, this is not done, for Christ's Body is not there in very deed to be received'. Once again *every single bishop* present voted against the Bill together with nine lay-peers; but it passed by three votes.

The difference in attitude of the Church in face of Elizabeth's religious policy in 1559 and in face of Henry VIII's some 25 years earlier is noteworthy. In the interval the hierarchy had learned by experience what the Reformed religion was. As Scott said in one of his speeches, to oppose the Bill of Supremacy was to oppose the Queen, and he, like all the rest, knew what the consequences of that might be. Nevertheless, not one bishop ever gave a single vote in favour of the new legislation. First the Convocation of the lower clergy, then the bishops repudiated the new teaching as a sundering of the unity of the Church and heterodoxy. It was the passing of these two Bills, of Supremacy and Uniformity, that drove the Church in England into schism, not any papal Bull of excommunication of Pius V some twelve years later.

The Act of Supremacy imposed an oath on office-holders of various kinds. The first to be tested by it, through the medium of a commis-

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(1) Abbot Feckenham opened his speech with these words: 'Honourable and my very good Lords. Having at this present two sundry kinds of Religion here propounded and set forth before your Honours, being already in possession of the one of them, and your Fathers before you, for the Space of fourteen hundred Years past here in this Realm, like as I shall hereafter prove to you; the other Religion here set in a Book to be received and established by the Authority of this High Court of Parliament, and to take its effect here in this Realm at Midsummer next coming'.

sion of laymen, were the bishops. They should swear to acknowledge the Queen as 'supreme governor on earth' of the Church in England. There were only 16 of them, for ten Sees were vacant. All of them, with the solitary exception of Antony Kitchen of Llandaff (and he probably did not take the oath, though he compromised on the central issue), refused and between the end of May and the beginning of November 1559 were deprived of their Sees and held in some kind of custody. New bishops were rapidly consecrated according to the Ordinal of Edward VI, men of the new doctrines, most of them late exiles among the continental Protestants during the reign of Mary.

After the bishops the parochial clergy was submitted to the test of the Acts of Supremacy and Uniformity, and these as explained by *An Admonition to simple men, deceived by malicious,* an official declaration attached to the injunctions that the various local commissioners were to enforce. By the Declaration the Acts are so explained that, so it was declared, they meant no more than that the Queen is 'under God to have the sovereignty and rule over all manner of persons born within these realms, dominions and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them'. No oath, it seems, was demanded of the lower clergy but only an affirmation. About one third absented themselves from the interrogatory. Most of the rest signed the affirmations as interpreted by the Declaration.

That roughly two thirds of the lower clergy may have consented to accept the deceptive formulary of Supremacy may seem to indicate that, despite the heroic stand of the bishops (and the courage of the lower House of Convocation), the lower clergy that had already seen two or three changes of religion in a lifetime was not averse to still another. That there was no general enthusiasm for the latest change is certain. There is no sign of it anywhere, and the very fact that the Declaration was considered necessary by the government to palliate the recent religious moves is itself an indication that considerable opposition was expected. But the fact is that the clergy and the laymen of England in general were averse to the new religion. The constant preoccupation of the government and of the Protestant bishops during the early years of the new reign was that the religious settlement was not being generally accepted. Reports and letters of the bishops, not only those of the north and extreme west of the country, but of the south and Midlands too, repeatedly refer to their priests and flocks as 'stubborn', 'as wicked imps of Antichrist'; 'not one favourable to this religion'; impossible to 'reduce the inhabitants of the city of Winchester to good uniformity in religion' and so on. Sandys after ten years (1569) as Bishop of Worcester wrote to Cecil: 'I have here long laboured to gain good will, the fruits of my travail are counterfeit countenances and hollow hearts . . . hard it is to find one faithful . . .'

The truth was that the Reformed religion was in England sincerely held by very few, but these few had the power and the same means that

go with power to prevent any external practices that they disapproved of, even if they could not impose their opinions on men's intellects. This fact should be well noted. The new religion was the religion of a small party in the country. And that small party became increasingly divided within itself. There was the 'orthodox' section whose principles were those of the laws of the land. There was the 'puritan' party who yearned for a more Calvinistic organization and certain quasi—doctrinal changes. There was the Queen, the most conservative element in all the new Church who time and again restrained the more radical members and within limits kept bishops and laymen in their places. The House of Commons was mainly puritan-minded. The bishops were mostly Calvinists, but supporters of the Church's organization. So was the government, for the 'religious settlement' and the peace of the country (and their own positions) depended on the preservation of the order established by law. The supreme authority of the new Church was effectively in the hands of laymen: in the first place of the Queen, who made no secret about it; and then of Parliament. Every doctrine, change, manoeuvre in the religious settlement needed the approbation of Parliament. Parliament was often thwarted by the Queen (but not by the bishops) for a time, but by persistence and at some risk to individuals finally had its way.

It was Bancroft who turned the scales against the Puritans and in refuting their tenets he inadvertently refuted the basis on which the Reformation had been founded. For to those zealots who 'would have the people to be always seeking and searching (the Scriptures)' and 'always to be beating this into their followers' heads: "Search, examine, try, and seek", he opposed 'that Church which maintaineth without error the faith of Christ' and made his own Calvin's dictum: 'For if authority and liberty of judging shall be left to private men, there will never be any certainty set down, but rather all religion will become doubtful'. That was what Scott of Chester and the others had said thirty years before when they rejected the Bills of Supremacy and Uniformity in 1559. But there was this difference. The Catholic bishops' unity was centred on St Peter and his successors the popes, and they had been deposed for it: Bancroft's on Elizabeth, the highest authority in the Church of England, and he became, first, Bishop of London and then Archbishop of Canterbury.

But, though Bancroft brought about the discomfiture of the Puritans, it was not so much because the bishops differed radically from them in doctrine as that the aim of the Puritan organization was to presbyterianize the English Church. The teaching of that Church was formulated on many main points in the Articles of 1571, approved by bishops, Convocation, Parliament, and the Queen. It is to these that Dix appeals as being the 'first time that the Reformed Anglican Church had ever been allowed to make any doctrinal pronouncement whatever since the

beginning of the upheaval in the reign of Henry VIII' (2), and he refers in particular to the statements on the Sacraments. Whether the Article on Sacraments in general is such as to allow that they 'work invisibly in us' *ex opere operato* is perhaps an open question. What is not an open question is that the teaching on the presence in the Sacrament of Holy Communion in the Articles is not that of the Catholic Church. In the first place, it is of all things the most unlikely that the Catholic doctrine of the Eucharist, which (so voted all the Catholic bishops) was denied by the Act of Uniformity of 1559, should by 1571 have become the belief of clergy, Parliament and Queen, and as such have been incorporated into the Articles. Secondly, the only bishop of 1571 who held as much as a Lutheran doctrine of the Presence, Cheyney of Gloucester, would not accept it: Guest of Rochester did not like it, but signed with the rest of the bishops. Thirdly, the meaning of Article 28 'of the Lord's Supper' (whatever may be the interpretation that may be put on it) is limited by Article 29 which declares that 'the wicked . . . in no wise are they partakers of Christ'. Lastly, what goes in Catholic faith with its teaching on the real Presence, the doctrine of a propitiary sacrifice in the Mass, was roundly condemned by all Reformers, English included, as 'blasphemous' (3).

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The passing of the Laws of Supremacy and Uniformity heralded persecution for Catholics. To the laws there were attached penalties to be inflicted on those who would not conform. Certain categories of people—clerics, office-holders of various sorts, schoolmasters, etc.—were to subscribe to the Act of Supremacy. All were to submit to that of Uniformity—after all, its very purpose was to produce *uniformity* in religious beliefs and practice. It abolished the Mass and replaced it by the services of the Book of Common Prayer—mattins, evensong, the Holy Communion service, etc. All were to attend their parish-churches

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(2) The Prayer Book was never formally approved during Elizabeth's reign by the Church (it was not submitted to the Church for approval); on the contrary, when in 1559 it was about to be imposed by law, the bishops and Convocation rejected it. On the other hand, the XXXIX Articles were formally approved by Queen, bishops, Convocation, and parliament in 1571. Dix, therefore, quite rightly appeals to the Articles, not to the Prayer Book, when he wants to show the mind of the Anglican Church.

The 3,715 Anglican signatories of a *Declaration of Faith* prepared in 1922 for transmission to the Orthodox Churches showed less historical accuracy when they formulated the following paragraph: 'We account the Thirty-nine Articles of Religion as a document of secondary importance concerned with local controversies of the sixteenth century, and to be interpreted in accordance with the faith of that Universal Church of which the English Church is but a part'; they should, of course, be interpreted by the faith of those who composed them in the historical setting of the second half of the XVI century: and likewise the Archbishop of York in a sermon of 2 Jan. 1955 (reported in the *Church Times* of 7 Jan. 1955) on the Anglican Church: 'Its faith is written large for all to read in the creeds, in the Prayer Book, and in the catechism', but not apparently in the Articles.

(3) The systematic destruction of pyxes (i.e. tabernacles) and of altars whose stone tables were used as paving stones, as steps of styles etc. was not consonant with a high doctrine of the real Presence and of Sacrifice, but was eminently so with a repudiation of those beliefs. Cfr. Appendix II of Fr. Hughes' book.

on every Sunday and holy day. Baptism and all other religious rites were to be performed according to the Prayer Book.

The movement met with passive resistance from the Catholics, the majority of the nation, but a passive resistance that was dangerous to their faith. Left leaderless by the deposition and imprisonment of all the Catholic bishops after 1559, they for the most part compromised. They went to the parish-churches on Sundays and sat through the service, either saying their own prayers, or reading their own books, or just indifferent, and when opportunity offered went to a Catholic Mass. Those opportunities were not few, because Marian priests, many of them conforming outwardly but inwardly 'unconverted', were plentiful; and some of these even would publicly conduct the Protestant service and then privately say Mass. They, both priests and people, calmed their consciences because they were under duress and were still at heart loyal to their ancient faith. Had such a state of drift continued indefinitely, their faith would assuredly have been lost, for with the passage of time they would have become more and more indifferent till the continuous pressure from the authorities would sooner or later have edged them into complete conformity. That, the government, too, realised and was content to bide its time.

This false position was shaken by a letter from Fr. Vaux in 1566 and shattered by the arrival of the Seminary priests and the Jesuits, the first of whom reached England in 1574. This movement was due to the genius of William Allen who saw the danger. His remedy was to train Englishmen as priests on foreign soil, as they could no longer be trained in England, and to prepare them particularly for the work they were to do. Primarily they were to be men of such high spiritual life that they would be ready to hazard their temporal life so as to save their countrymen's faith. Then they were to be experts in theology and specially as regards the doctrines rejected by the Reformers. So they must know the Bible even better than their adversaries, and therefore biblical studies held a predominant place in their curriculum and produced the first Catholic translation of the Bible into English.

With their arrival in England the situation was transformed. The *laissez-faire* Catholics were electrified into enthusiasts. The government was alarmed, for its 'religious settlement' was grievously imperilled. The penalties for recusancy were increased. There was more insistence on attendance at the parish-churches, more resistance, more fines, more imprisonments. It was declared by law that to reconcile or be reconciled to the old faith, that for a priest ordained by authority derived from the See of Rome to remain in England, and that to harbour or assist such a priest was treason punishable by death.

What it meant in practice is shown by an indictment laid against Bl. Edmund Campion in 1580, that 'being vested in alb and other vestments according to papistical rites and ceremonies, did say and celebrate one private and detestable Mass in the Latin tongue, derogating to the blood of Christ, and contrary to his due allegiance': and by

Campion's answer to the Lord Chief Justice who condemned him to death: 'The only thing that we have now to say is that if our religion do make us traitors, we are worthy to be condemned; but otherwise are and have been as true subjects as ever the Queen had. In condemning us you condemn all your own ancestors—all the ancient priests, bishops, and kings—all that was once the glory of England, the island of saints, and the most devoted child of the See of Rome. For what have we taught, however you may qualify it with odious names of treason, that did they not uniformly teach? To be condemned with these old lights —not of England only, but of the world—by their degenerate descendants, is both gladness and glory to us. God lives: posterity will live: their judgment is not so liable to corruption as that of those who are now going to sentence us to death'.

As Campion declared, the Catholics were martyred for their religion and that only. A resurgence of Catholic life would assuredly have embarrassed the régime as it then was, because that régime was tied to a new and different religion, the religion of the Prayer Book and the Articles. But had Elizabeth become a Catholic or pretended to be one, or have been so wise centuries before her time as to grant religious toleration, her throne would never have been in danger from the Catholics of England. She did none of these things, and so Catholicism had to be suppressed. It looked better to do that on political rather than on nakedly religious grounds. But both sides knew what the real issue was. It was the new religion versus the old, and they were not the same thing.

It is, however, commonly said that the 183 Catholics executed between 1577 and 1603 (the year that Elizabeth died) were put to death not for religious motives but for genuinely political ones, because they were in fact traitors; and appeal is made to the rising in the North of 1569, the papal excommunication of the Queen in 1570, the plots centring on Mary Queen of Scots, the Armada, the landing of an 'army' of 80 men in Ireland on 18 July 1579 and of another 600 in September 1580 (by which time, of course, the government had naturally been able to make adequate preparations).

It is, of course, true that there were plots, and Fr. Hughes describes them at length, showing that the Queen and the realm were never seriously endangered by them or likely to be. The rising in the North (which preceded the excommunication of the Queen) was a blundering, ill-considered, badly-led reaction to the confusion about the Queen's marriage, which petered out of itself. The Armada roused no enthusiasm among the Catholics in England: just the contrary—it occasioned an attack on the policy of restoring religion by force of arms written by a Catholic priest. With one exception the various plots were all confined to the Continent; messengers sent to England and Scotland sounded various personages on the possibilities, but most of the plots never got beyond meetings and talks with the Duke of Guise and the refusal of Philip of Spain or of his governor of the Low Countries to

have anything to do with them as being utterly impracticable; and in any case the English government was usually aware betimes of what was going on either through its innumerable spies or the capture of some go-between. The exception was the Babington plot in which Walsingham had planted his agents and which he allowed to develop till he had enough 'evidence' to secure the death of Mary Queen of Scots. But there would have been no plots, had there been no religious question. It was the determination of the government to perpetuate the 'religious settlement', i.e. the dominance of the Protestant religion and the suppression of the Catholic, that made it set on the removal of the Catholic heir, Mary, in favour of her son whom the English had managed to protestantize. If the rights of the Catholic Mary to succeed her cousin Elizabeth on the English throne had ever been recognized by the English government, Catholics would have been content to wait. The plots are further evidence that the new religion was a different thing from the old.

But, if the plots as sources of danger to Elizabeth's life and position were well-nigh negligible, their propaganda value was enormous. They could be and were used to equate Catholicism and Rome with treachery and murder, and to imprint on men's minds the idea that the Catholic religion and patriotism were incompatibilities. And they made a good cover to justify to the world at large the ferocity of the laws of 1581 and 1585 and the use made of these. The plots never at any time jeopardised the religious settlement on which the Queen's and the government's position rested. A successful Catholic revival, however, would have imperilled it and so the Catholic revival must be crushed at any cost. In our days we have seen too many countries dominated by a small and ruthless party possessed of all the means of coercion to be sceptical any longer of the possibility of such a thing.

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The above is a brief account of the general picture of religious history in Elizabeth's reign as it is set forth in great detail, drawn from all the printed sources, in Fr. Hughes's *True Religion now Established* (4). This is the last volume of his trilogy, *The Reformation in England,* and perhaps it is the best of the three; at any rate it is an excellent crown to a great work. It is full of information, and always to the point, from the beginning to the end, and makes most interesting, even if not always easy, reading. It is divided into two large sections. Part I, *The Second Conversion of England,* traces the history of events, as it were, from the government side—the accession of the Queen; the laws to establish the new religion; the means used to enforce it; the chief exponents of it, Jewel and Hooker; its internal conflict; its reception in the country. Part II, *Delenda,* covers the same period from the side

(4) The quotation from G. DIX: *The Question of Anglican Orders* at the beginning of this article and the reference to the same work later on are not taken from Fr. Hughes's book.

of the Catholic population—its initial drift; the influences bearing on it in respect of the Queen's marriage and other projects; the papal excommunication; the Catholic revival brought about by the priests trained abroad; the various plots and the hopes and fears that surrounded the person of Mary Queen of Scots; the breach in Catholic unity due to the Archpriest controversy.

Between them these two Parts give a detailed and documented exposition of the great religious drama that was being unfolded during Elizabeth's reign, a drama on which, in a sense, the final curtain had not as yet dropped. That is an added reason why this book is so engrossing and important. All well-told history makes interesting reading, but history that, while being ancient is yet still modern, is of all the most enthralling.

J. GILL, S.J.

LEO XIII ON THE RETURN OF THE EAST TO COMMUNION WITH ROME

"As for ourselves, to say the truth, we must confess that the very remembrance of the ancient glory and incomparable merits of which the East can boast are to us inexpressibly attractive. There, in fact, were the cradle of human redemption and the first fruits of Christianity. From thence, as streams of some royal river, were diffused over the West the riches of the inestimable blessings derived to us from the Gospel of Jesus Christ . . . While we ponder on these things, venerable brethren, in our mind we desire and long for nothing so much as to effect the restoration to all the East of the virtue and grandeur of the past. And the more so because the signs which, in the development of human events, appear there from time to time give reason to hope that those of the East, moved by Divine grace, may return to reconciliation with the Church of Rome, from whose bosom they have been so many years separated."

Allocution to Cardinals, December 13, 1880

THE SYRO-MALANKARITES: THE SILVER JUBILEE OF THEIR REUNION

One cannot deal with the subject of the Syro-Malankarites without reference to the Syro-Malabarians. Malankara and Malabar are two names for the same region. The Syro-Malankarians have been reunited to the Catholic Church from that group which separated itself from the Syro-Malabarians in the year 1653. Until that year there was only one Oriental rite in India, and it was the East Syrian, or Chaldean, Rite. This had been the rite of all the St. Thomas Christians, those who trace their origin to the Apostle St. Thomas. The St. Thomas Christians of India, though they were ecclesiastically dependent on the East Syrian Patriarch of Seleucia-Ctesiphon, nevertheless had an autonomy of their own. They never denied the Roman Primacy nor the necessity of being at one with the Chair of Peter. This is evidenced by the spontaneous way in which they acknowledged their dependence on the Pope whenever they had an opportunity to do so. Such occasions were few and far between before the sixteenth century, as communications were impeded by geographical reasons. Between Malabar and Rome lay the territories of the Greek Church and later the Mohammedan domains. The arrival of the Portuguese was the first occasion for the St. Thomas Christians to put themselves in constant and direct touch with Rome.

The Portuguese accomplished a successful mission work in Malabar. In spite of the ban of the Hindu king, they were able to convert more than ten thousand Hindus before 1527 in Cochin and its surroundings alone. These conversions increased in number, and in 1558 the Latin Diocese of Cochin was erected in Malabar, suffragan to the Latin Metropolitan of Goa.

To the growing civil and ecclesiastical power of the Portuguese the St. Thomas Christians presented a problem. The Portuguese showed no great desire to tolerate the East Syrian Rite and the East Syrian jurisdiction. After a century of conflict, the Europeans were successful in putting the St. Thomas Christians under Latin ecclestiastical jurisdiction and also in latinising to a great extent their rite. Today this latinised form of the East Syrian Rite is called the Syro-Malabar Rite, and those who follow it Syro-Malabarians.

Difficulties arose from the subjection of the native Indian Christians to the Latin hierarchy, to which they were subjected from 1599 on. The first of the archbishops were Portuguese Jesuits, and from the name of their college at Goa they were popularly referred to as "Paulists". In the year 1653, these difficulties terminated in an open revolt, and the leaders of the St. Thomas Christians swore that they would never submit themselves to the rule of the "Paulists". The great majority of the people at first followed the leaders, but within a short time most of them gave up the revolt against authority. Those who refused to submit in time invited a Jacobite prelate from Syria to come

to them for the purpose of providing valid orders for their prelates. In the course of time, the schismatic group gradually witnessed the displacement of the Old East Syrian Rite with the West Syrian, or Antiochian, one of the Jacobites.

The St. Thomas Christians who remained faithful to Rome after the crisis of 1653 constitute the present Syro-Malabarians. They continued under Latin jurisdiction for two and a half centuries more before they were given prelates of their own rite and nation in the time of Pope Leo XIII. At present they constitute the Syro-Malabarian ecclesiastical province of Ernakulam, which has five suffragan sees and whose faithful number over a million.

Among those who left the Church in 1653, known generally as the Jacobites of Malabar, there has always been some sense of the irregularity of their position and consequently a desire to negotiate with Catholic authorities on the subject of reunion. Throughout the past three centuries, the Syro-Malabarians were concerned about the plight of their separated brethren and endeavored to lead them back to Unity. Individual reconciliations took place from time to time. Even among the schismatic bishops there was a desire for reunion. One of them actually became Catholic in 1779 but did not remain long in the Church. His successors were not adverse to discussing the question, but as long as the local hierarchy was Latin and "foreign" they did not feel free to approach Catholic officials with confidence.

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The separated Jacobite Church of Malabar became a fertile field for periodical quarrels and divisions. As a rule each division gave rise to a new sect. The latest division was caused in 1910 by the action of the Jacobite Patriarch of Antioch, Abdullah, who claimed jurisdiction over the temporalities of the Malabar Jacobite Church. One half of the Malabar Jacobites protested and were, therefore, excommunicated by the Patriarch. The excommunicated came to be known as the Bishop's Party while those who agreed with the position of the Patriarch were called the Patriarch's Party. Interminable quarrels and lawsuits followed between the adherents of the two groups.

As time went on, the possibilities of approach to the Jacobites on the part of the Syro-Malabarians became more and more remote, even though the latter now had a hierarchy of their own. Misunderstanding of the Catholic Church grew among the Jacobites in proportion to the extension of Anglican influence. Also, a new difference had gradually accentuated itself—that of rite, since the Antiochian use had come to prevail among the Jacobites, and eventually had been translated into the vernacular.

After the difficulties of 1910, a certain Mar Dionysius gained the ascendancy in the Bishop's Party, his chief collaborator being the Reverend P. T. Gheevarghese. Father Gheevarghese was responsible for the invitation sent to the former Jacobite Patriarch of Antioch, Abdalmesih, who had been deposed by the Sultan of Turkey, to come to

Malabar and institute bishops and a Catholicos for the Bishop's Party. The function of the Catholicos was to consecrate bishops and also the Chrism, which among the Jacobites is reserved to the Patriarch and the Catholicos.

Thus, after providing for the future hierarchical stability of his Party, Father Gheevarghese turned his attention to the end of the spiritual strengthening of its adherents. As professor at the Serampore University College in Bengal, North India, he conceived the idea of founding a Religious Institute for men and another for women. The men's group was actually begun at Serampore with Fathers Jacob, Alexis, Koshy, and Givargis as its first members. Later it was moved to a mountainous part of Malabar, and the site called Bethany. The Institute for women, also called Bethany, was started in Tiruvalla. Both date their origin from 1918.

The question as to whom the vow of obedience to be made by these religious was to be directed caused Father Gheevarghese some anxiety about the position of the Church to which he belonged. Passages found in Jacobite service books about the Roman primacy also gave him food for thought. The work of reunion being carried on by the Syro-Malabarians and the then Latin Bishop of Quilon was steadily bearing fruit in conversions from Jacobitism to Catholicism. Father Koshy, one of the first four members of the Institute, was among those who became Catholic. For a time Father Gheevarghese thought of turning towards leaders of the separated Russian Church for guidance, but events were to lead him to concentrate his attention on the claims of Rome.

The Bishop's Party lost the law suit it had been conducting against the Patriarch's Party, with the result that Mar Dionysius sought reconciliation with the Syrian Jacobite Patriarch by making a voyage to Mardin. The voyage was unsuccessful, but it happened that on the way the Jacobite leader came in contact with a Syrian Catholic bishop who spoke to him about reunion with the Catholic Church. When he returned to Malabar, Mar Dionysius received a letter from the Syrian Catholic Patriarch of Antioch, Mar Ephrem Rahamani, urging on him the desirability of reunion with Rome. In this letter the Patriarch indicated the possibility of Rome's permitting bishops and priests to be retained in their posts after reunion. Father Gheevarghese was commissioned to answer this letter, and did so diplomatically by indicating that nothing could be done without consulting the people. When the Syrian Patriarch wrote again, the response given him was that the Jacobites would prefer to deal with the Holy See directly.

In the meantime, the liturgical books used by the Syrian Catholics of the Antiochian rite were sent to Malabar and made a very favorable impression.

* * *

In 1925 Father Gheevarghese became Bishop of Bethany. In the following year he was commissioned at a meeting of the prelates of

the Bishop's Party to be their representative in communications with the Holy See. In 1929 Mar Ivanios became Archbishop of Bethany and Father Jacob of the Order of the Imitation of Christ was made his suffragan as Bishop of Tiruvalla, with the title of Mar Theophilos. Mar Theophilos became the zealous cooperator of the Metropolitan in this correspondence.

In July, 1930, after a thorough study of the question, the Holy See indicated its willingness to receive Mar Ivanios and Mar Theophilos into the Catholic Church, confirming them in their office and assuring them of preservation of the West Syrian rite. In the meantime the other prelates of the Bishop's Party, including the Catholicos, had withdrawn from the negotiations. On September 20, 1930, Mar Ivanios and Mar Theophilos, together with a priest, a deacon, and a layman were received into the Catholic Church. The Latin Bishop of Quilon was subdelegated by the Apostolic Delegate to India to receive their profession of faith. The majority of the religious men and all the religious women of the Order of the Imitation of Christ followed these leaders into the Catholic Church. The step was a bold one; the opposition was very strong, and the sufferings of the newly-received many and various. However, the number of their followers gradually increased and the Syro-Malankarian group of Catholics began to flourish.

Mar Ivanios was made titular Bishop of Phasia and Mar Theophilos titular Bishop of Arad. In 1932 a residential hierarchy for the Syro-Malankarians was established, with the seat of the Metropolitan located at Trivandrum and that of his suffragan at Tiruvalla. In 1937, Mar Severios of the Bishop's Party also became Catholic. Owing to the continued ill-health of Mar Theophilos, this bishop became Apostolic Administrator of Tiruvalla and then its bishop in 1950. Mar Dioscoros of the Patriarch's Party likewise came into the Catholic Church; he lived a retired life and died in 1943.

In 1952 Mar Gregorios, who had been received into the Church as a layman, was consecrated as auxiliary Bishop to Mar Ivanios. After the death of the latter in 1953, he became the Apostolic Administrator of the Archdiocese and was recently named its Archbishop. Mar Severios was made Archbishop *ad personam* also in 1953 and given an auxiliary in the person of Mar Athanasius, who had came into the Church from Jacobitism. Following the sudden death of Mar Severios, he was appointed to succeed him as Bishop of Tiruvalla.

A new religious institute for women, the Daughters of Mary, was established by Mar Ivanios, and many of its first vocations were from among Syro-Malabarian girls. The movement continues to make great progress. Not only Jacobites and other dissident Orientals but also non-Christians by the thousand are being brought into the Fold. In this jubilee year, during the period of four months from September to December, 1954, more than 5,000 Jacobites became Catholics in the Arch-

diocese of Trivandrum alone. Among the reunited are many university degree holders and families of high social standing.

The religious needs of the 80,000 Syrian Malankarian Catholics are provided for by some 400 churches and chapels. There are 150 diocesan priests, 34 religious men in 4 houses, and 159 religious women in 16 houses. The future needs of the Church are being provided for by the fact that there are now 60 seminarians studying for the priesthood. There is a university college, 15 high schools, 17 intermediate schools, and 74 primary schools in the two dioceses.

Continued conflict between the two parties among the Jacobites has resulted in disillusionment and bewilderment on the part of many who are now looking for peace and security in religious matters. The laudable zeal of the reunited prelates, priests, and laypeople is daily being rewarded with consoling results by the reception of many individuals and groups into the Catholic Church. The hope for the future is bright.

Fr. PLACID, T.O.C.D.

THE SAINTS OF THE SEPARATED EASTERN CHURCHES

There is no religion, however imperfect it may be and however much distorted by a mass of doctrinal errors, which does not enclose within its fold men and women inspired by high religious and moral ideals, who seek to fulfill the will of God according to their lights. They model themselves according to that part of the truth, great or small, that is contained in their respective religious faiths. God, in His infinite justice and mercy, helps these just souls to follow the road that may, even in this life, lead them to that fullness of truth that is to be found in the true faith.

This being so, it is not surprising that men of saintly life are to be found among Orthodox Christians of the Eastern rites who are so near to us in their dogmatic beliefs and in their moral principles. Though not belonging to the Church, though not being members of her according to the exact theological sense of the word, they still have at their disposal many of the means of salvation that Jesus Christ entrusted to the true Church, the Catholic Church. One would be extremely rash to deny the high level of Christian perfection that these holy men attain. But over and above this, one would be guilty of an animosity quite contrary to the Catholic spirit, and show oneself to be unpardonably ignorant of the real facts. In fact, this type of apologetics can only be deplored. There is nothing more calculated to keep our separated brethren away from the Catholic Church than a blindness to all that is true and good in their lives and in their religious thought.

Under many aspects these saintly persons resemble Saint Francis of Assisi, Saint Benedict Joseph Labre, St John of the Cross . . . At this point one might inquire as to how they differ from the majority of Catholic saints. A comparison reveals that whereas our Saints continually differ from one another in their search for perfection, one realizing in his life this particular virtue recommended by the Gospel, another using other means for the attainment of quite a different virtue, thus imitating the inexhaustible charity of Jesus Christ in a myriad ways, the Saints of that great part of Eastern Christianity devote all their energies to the dominating of the flesh, to excelling in corporal mortifications, in flying the snares of the world, and in humbling themselves by heroic acts of penance. Their whole life is framed by the rigorous asceticism of the Fathers of the Desert. Unlike the Saints of the Catholic Church, they give far less attention to the mortification of the spirit and of the will. There results from this a certain monotony which, however, is really only relative, for the East knows quite a variety of sanctity. There are the anchorites, those vowed to silence, the recluse, those who choose folly for Christ's sake, the 'starets' (spiritual directors) of the pilgrims, the missionaries, and so forth. Even so, this is still far from the abundant variety which differentiates our Saints in their imitation of Jesus Christ, and bears them upward to heights of supernatural life unknown elsewhere.

The fact that saints are to be found among Eastern dissidents in no way weakens the incontestable truth that the Catholic Church is the one, holy Church founded by Christ. On the contrary, the existence of these saints sheds light on this particular point of Catholic doctrine. The following considerations may help the reader to understand what we mean.

The first thing that we must emphazise is that the saints of these autocephalous bodies that we have in mind are men of God, whether they be canonized or not, living a deep supernatural life; not the so-called "saints" who have been canonized for national or political reasons rather than for religious motives.

1) These saints, by the very fact of their valid baptism became members of the true Church; for according to the unanimous teaching of Tradition this Sacrament is the sole entrance into the one Church of Jesus Christ. It cannot make one a member of communities that are separated from her.

2) Furthermore, they have never deliberately cut themselves off from the Catholic Church and been guilty of a formal act of schism. Even materially speaking they themselves did not sever their connection with the Church, but rather were dragged unwittingly into this state of separation. In fact, on account of unhappy circumstances, scarcely had they crossed the threshold of the Church when they found themselves in a situation which barred them from any canonical status within her but did not, nevertheless, sunder all those virtual ties that attached them to this "perfect society".

3) An unvarying law is verified in their case: the more a saint of a dissident body grows in real sanctity and supernatural grace, the less is he dominated by anti-Catholic prejudices, the less he allows himself to become involved in those institutions which have been set up by groups alien to religion with the express purpose of impairing the Catholic principles of the faithful.

4) If the saints of the separated Eastern Churches have sometimes seemed to attack the Catholic Church, an attentive consideration of the real facts will show that they were not finding fault with true Catholicism but with the distortion of the teaching of the Church which some theologians, avowedly anti-Catholic, have represented to them: and their criticism has almost always been based on strictly Catholic principles. So. on occasion, they reject the 'right' of the Pope to abolish what is of divine law or his 'right' to resist the Holy Spirit, and they repudiate his 'power' to remit, in return for money, unrepented mortal sins. Similarly they refuse to accept the doctrine that the Son adds something to what the Holy Spirit already receives from the Father, and the teaching that the Immaculate Mother of God did not have need of the redemption of Christ. But Catholics too reject all these heresies! The Popes themselves regard with aversion these false conceptions of the papal power which the Orthodox saints are at pains to condemn.

5) While every Catholic Saint loves the constitution of the Catholic

Church with his whole heart, and sets great store by obedience to the Holy Father, ever seeking to nourish his piety on specifically Catholic doctrines and principles, saints of the separated East have never seen a supernatural ideal in devotion to the Holy Synod of St. Petersburg or to the constitution of the Bulgarian Church. They have never shown any enthusiasm either for Caesaropapism—the principal historical source of Byzantine anti-Catholicism—or for the falling away of different groups from the universal Church to form the many autocephalous units; neither have they welcomed the fanatical anti-Roman theology of professed separatists.

6) The Eastern saints in question clearly love Orthodoxy, but not the pseudo-Orthodoxy of those centers where religion is submerged by politics, by nationalism, and by factors—supposedly drawn from the Gospel—which serve to aid the cause of religion without determining it. Neither do they expend their energies on a sterile and unproductive *a priori* anti-Catholic Orthodoxy derived from negations common to both the dissident East and to Protestants (such as the denial of Purgatory or of the Immaculate Conception), or common to all those who reject the papacy. The Greek and Russian saints, besides, have nothing in common with militant atheists in the sphere of religious questions. Their love and their life is authentic Orthodoxy, that Eastern reflection of Catholicism whose fount is that of the Greek Fathers of the Church, those great masters of the spiritual life—a Basil, a Climacus, a convinced 'papist' like St. Theodore the Studite. This is the Orthodoxy of the liturgical books that exalt the energy and intransigence of St. Leo the Great and many other popes—an Orthodoxy drawn from the Sermon on the Mount, which it would be absurd to oppose to Catholicism.

7) A Christian is sanctified by the grace given him by Jesus Christ and by the communication of the Holy Spirit through union with the one true Church of which Christ is the Head; the same holds good for Christians who are separated from the Catholic Church. The *raison d'être* of the Church is to be of service as an instrument in the sanctification of redeemed humanity. Therefore, it may be said that the grace of Christ the Head—*gratia capitis*—is, by participation, the grace of the Church—*gratia Ecclesiae*. God answers the prayers of His Church and of His children; He blesses all their acts of virtue offered for the salvation of mankind. Above all, He accepts the sacrifice of the Mass offered by Christ and His Church, the benefits of which are not restricted to Catholics. In the union of Christ the Head with His Bride, the Church, divorce would be impossible even to imagine. Our Saviour Himself leads to Heaven these saints of which we have been speaking, who would be better called 'those who are not yet visibly united' rather than 'non-Catholic'; and His normal living means of doing this are the legitimate Church, and the prayers, sacrifices, and sufferings of her children.

8) The separatist bodies, in so far as they are institutions formally opposed to the Church, do not sanctify the saints that are officially inscribed in their ranks or who belong to them in the eyes of the

world. Nevertheless, the elements of Catholic faith and practice that they contain in such a high measure are in fact a sort of vehicle, a special instrument at the service of the *gratia Ecclesiae*, which is not proper to them. Similarly, members of these groups who lead an exemplary Christian life and are in perfectly good faith can themselves play the part of instruments of this kind.

9) The saint of a community not in union with the Holy See may be compared to a child who is being educated by a person who loves him but is not the mother whom he lost at birth. This child obeys the person in question, but this obedience springs from a filial instinct which at root is relative to his real mother. In this way, the Russian, Greek, Romanian, or Bulgarian saint is obedient to his Church: but it is not through any admiration for the separation of the East. He is obedient by reason of certain Catholic values that belong to his independent community, and because of the eminently Catholic principles of obedience to what is considered legitimate authority.

10) The hostility that such persons seem to show for Catholicism is often little more than surface-deep. In fact they have no confidence in certain Catholic *modes of action* which appear to them erroneous, or in certain local Western *conceptions* which are implied therein—which, we admit, have sometimes little to recommend them. There is nothing here for which we can reproach them, for their judgments are based upon external manifestations.

11) No saints are to be found in the ranks of genuine, militant anti-Catholicism: fanatical hatred never breeds sanctity, no matter where we may find it.

Something remains to be said about the martyrs in the separatist Churches of the East. It would seem to be certain that many of the clergy and laity belonging to them who suffered either death or torture at the hands of the Communists of the U.S.S.R., especially at the beginning of the Revolution, were genuine martyrs who at the time of their ordeal prayed for their murderers and pardoned them. They died for the truth and for those Christian values which the atheist denies: the divinity of Christ, the peerless sanctity of the Virgin Mary, the Sacraments etc. Indirectly and implicitly they also died for the Catholic principles which these militant enemies of God reject with special violence, for their anti-Catholicism is always at the forefront of their atheism. These men never martyred a Russian or Greek because of his adherence to the anti-Catholic elements of the separatist creeds. Militant atheism is a total denial of integral and Catholic Christianity: the Christian martyrs of the U.S.S.R., if they are consistent, cannot but contradict this denial. No true martyrs can be found who died for specifically anti-Catholic doctrines, for the simple reason that these doctrines are not singled out for the hate and persecution of militant godlessness. The contrary is true. After the last war thousands of Catholics were persecuted cruelly on account of their loyalty to the papacy and other genuine Catholic doctrines: not one suffered because

he had abandoned the Catholic Church and adopted Byzantine ecclesiastical separation.

It is true that there were bishops and priests among the Orthodox whom the Bolsheviks murdered on account of their loyalty to the Czar: but it is Christian monarchy—be it Orthodox or Catholic—that the Communists will not allow to exist, not the subjection of the clergy to the power of the State. The Soviet Revolution did no more than sanction and strengthen this subjection.

This fact—the existence of sanctity among the separatists of Eastern Christianity—is both a salutary lesson and a consolation for us. We say 'a lesson', for if certain Christians, deprived of the plenitude of means of sanctification at our disposal within the Catholic Church, have yet been able to reach a high degree of union with God and of supernatural grace, should we not humble ourselves at the little use we so often make of these treasures of sanctity and at our failure to follow the road to union with God that the Church opens up to us?

This sanctity is also a source of consolation. Our prayers, our sufferings, and our sorrows (sorrow, particularly, at seeing these great communities of the East separated from the Mother Church), in union with the prayers and sufferings of the numberless Saints of the Catholic Church and, above all, with the sacrifice of Christ the Head, may play a large part in winning the *gratia Ecclesiae* for all these souls whose lives are modelled on the Gospels,—that they may be sanctified and led along hidden ways to the integrity of the truth and to the fulness of divine life in the Catholic Church triumphant.

S. TYSZKIEWICZ, S.J.

COMMENTS AND DOCUMENTS

ENCYCLICAL LETTER OF POPE PIUS XII TO THE CLERGY AND PEOPLE OF CHINA

In view of the severe persecution which Chinese Catholics were undergoing under the Communist regime some three years ago, Pope Pius XII addressed to them an Apostolic Letter (Cupimus Imprimis) *in which he commiserated their sufferings and offered a number of paternal exhortations in keeping with the difficulties of their situation. This letter apparently never reached those for whom it was intended; and because conditions in China are as difficult as ever, the Holy Father has again written to the clergy and faithful of that country in the hope that his message will succeed in reaching them. This new encyclical, entitled* Ad Sinarum Gentem, *is dated October 7, 1954, Feast of the Holy Rosary of the Blessed Virgin Mary. It was made public, however, only towards the end of December.*

In this document, the Pope praises the fortitude with which Catholics in China have faced their many trials, and exhorts them to remain loyal to their faith even in the face of extreme penalties, recalling the teaching of Our Lord regarding the persecution of His followers. Pope Pius further warns them against giving their support to the 'national church' advocated and promoted by the Communist Government and stresses the dangers inherent in such a scheme. He points out justly that a 'national church' would be denying the universality, or catholicity, of the Church which by its very nature is 'above all nations and embraces them all'.

This encyclical is noteworthy for the emphasis it places on the necessity of communion with the Holy See as the divinely established center of unity. A translation of the text follows:

To the people of China so very dear to us, and particularly to you, venerable brothers and beloved sons who profess the Catholic religion, we addressed about three years ago the Apostolic Letter *Cupimus Imprimis* (A.A.S., XXXXVI, p. 153 sq.), not only to assure you of Our participation in your sufferings, but also paternally to exhort you to fulfil all the duties of the Christian religion with that resolute fidelity which sometimes demands heroic strength. Now we again raise Our suppliant prayer, together with yours, to Almighty God, the Father of Mercy, that, "as the sun shines forth again after the tempest and the storm, so too, after so much distress, disturbances, and sufferings, there will with God's help shine forth upon your Church peace, tranquillity, and freedom" (Ibid. p. 157).

In recent years, however, the situation of the Catholic Church in your country has in no way improved; on the contrary, accusations and calumnies have been increasingly directed against this Apostolic See and against those who remain faithful to it; the Apostolic Nuncio, who

represented Our Person among you, has been expelled; and snares, intended to deceive the less well instructed, have been multiplied.

Nevertheless, as we wrote to you before, "you are opposing with a firm will all forms of insidious attacks, whether subtle, hidden, or masked under a false appearance of truth" (ibid. p. 155). We are aware that those words of Ours were not able to reach you then; and therefore We gladly repeat them in this letter. We know also, to the great consolation of Our heart, that you have persevered in your resolution, so that no pressure whatever has succeeded in separating you from the unity of the Church; and for this We sincerely congratulate you and pay you worthy tribute of praise.

Since, however, we must deal with the eternal salvation of each, we cannot conceal the sadness and the distress of our spirit on learning that although the overwhelming majority of you Catholics remain steadfast in the Faith, there have not been lacking among you those who, either tricked in their good faith or because of fear, or misled by new and false doctrines, have given their support to dangerous 'movements' sponsored by the enemies of all religion, especially of that divinely revealed by Jesus Christ.

It is therefore our duty in conscience to address you again by means of this encyclical letter, in the hope that it will be safely received by you, that it will be a consolation and encouragement to those who persevere with constancy and strength in truth and virtue; and that to others it will bring light through our paternal admonitions.

The Faithfulness of Chinese Catholics to Their Fatherland

In this our day, as in ancient times, those who persecute Christians accuse them falsely of not loving their fatherland and of not being good citizens. Therefore, first of all, we wish again to proclaim a fact that cannot be denied by anyone guided by right reason—that the Chinese Catholics are second to none in the ardent love and true fidelity towards their most noble country (ibid. p. 155). We gladly repeat here our words of praise in the aforesaid encyclical letter, that the Chinese people "from the most remote times has been eminent among the other peoples of Asia for its achievements, its literature, and for the splendor of its civilization; and once it had been illuminated by the light of the Gospel, that greatly excels the wisdom of this world, drew from it still finer qualities of soul, namely the Christian virtues which perfect and strengthen the natural virtues" (ibid., p. 153).

Moreover, we esteem you to be worthy of praise in that you proceed rightly, during your continued daily difficulties, when, as Christians should, you give respectful submission to your public authorities in the sphere of their competence and, loving your country, you are prepared to fulfil all your duties as citizens. What, however, is of great consolation is to know that you have openly professed that in no way is it lawful for you to refrain from the fulfilment of the precepts of the

Catholic religion and that in no way can you deny your Creator and Redeemer, for Whose love many of you have faced torments and prison.

Autonomy of Government in the Church

As we have already written in the previous letter, this Apostolic See, especially during recent times and with the very greatest solicitude, has taken care of the right education and formation of the greatest possible number of priests and bishops of your noble nation. Thus our immediate predecessor, Pius XI, consecrated personally in the majestic Basilica of St. Peter the first six bishops chosen from your people; and we ourselves, having greatly at heart the progressive establishment and continued daily growth of our Church, most willingly established the sacred Hierarchy in China and for the first time in history we conferred the dignity of the Roman Purple on one of your citizens.

Indeed we pour forth to God our most ardent desire that the day may come as soon as possible when you will have bishops and priests all of your nation and in sufficient numbers to govern the Catholic Church in your immense country, and then there will no longer be any need for the assistance of foreign missionaries in the sphere of your apostolate.

Truth itself, however, and the consciousness of our duty require that we should call your diligent attention and that of all concerned to first, that those preachers of the Gospel, who have left their own beloved countries to cultivate the Vineyard of the Lord among you by their toil and labor, do so, not for earthly motives: they are motivated solely by their most ardent desire to enlighten your people with the light of Christian doctrine, to instruct them in Christian morals, and to aid them with divine charity. Secondly, even when the native clergy has finally increased to the point that it no longer needs the collaboration of foreign missionaries, the Catholic Church in your nation, as also in others, cannot be ruled by the so-called "autonomy of government". Indeed, even then, as you well know, it will be absolutely necessary that your Christian community, if it wishes to be part of the Society divinely founded by our Redeemer, shall be completely subject to the Sovereign Pontiff, the Vicar of Christ upon earth, and closely united with him in whatever concerns religious faith and morals.

It is well to note that with these words the whole life and work of the Church is embraced, and thus, also, its constitution, government, and discipline, all of which undoubtedly are dependent upon the will of Jesus Christ, the Founder of the Church. By this divine will. the faithful are divided into two classes: clergy and laity; and by the same divine will there is constituted the twofold sacred power, namely, of Orders and Jurisdiction. Furthermore—and this, too, is of divine institution—one obtains the power of Orders (whereby the ecclesiastical hierarchy is composed of bishops, priests, and ministers) by receiving the Sacrament of Holy Orders; the power of Jurisdiction, which is conferred on the Sovereign Pontiff by divine right, is derived to the

bishops from the same right, but only through the Successor of St. Peter, to whom not merely the ordinary faithful but all bishops as well must be constantly subject and attached with the homage of their obedience and with the bonds of unity. Finally by the same Divine Will, the people and the civil authority must not invade the sphere of rights and of the constitution of the ecclesiastical Hierarchy (cf. Council of Trent, Sess. XXIII, De ordine, cann. 2-7; Vatican Council, Sess. IV; Code of Canon Law, cann. 108, 109).

Concerning "Economic Autonomy"

All must note moreover—as is already quite clear to you, Venerable Brothers and beloved sons—that it is our ardent desire that the time may soon come when the contributions made by the Chinese faithful themselves will be sufficient to meet the needs of the Church in China. However, as you well know, the offerings collected for this purpose in other countries have their origin in that Christian charity whereby all those redeemed by the Sacred Blood of Christ are of necessity bound to one another by a brotherly alliance, and are compelled by divine love to do their utmost to spread everywhere the Kingdom of our Redeemer. This is not done, therefore, for any political reasons or to further profane causes, but solely to put into practice in a useful manner that precept of charity which Christ gave to all of us and by which His true disciples are recognized (John XIII, 35). At every age of the Church, Christians have gladly and willingly done this, as the Apostle of the Gentiles testifies concerning the faithful of Macedonia and Achaia, who spontaneously sent their contributions to "the poor among the saints at Jerusalem" (Rom. XV, 26). And Saint Paul exhorted his children in Christ who lived in Corinth or in Galatia to do likewise (I Cor. XVI, 1-2).

Concerning "Autonomy of Preaching"

Finally, there are some among you who would not only wish that your Church were completely independent, as we have said, in its government and economically, but who strive to claim for it furthermore a so-called "autonomy" even in the teaching of Christian doctrine and in sacred preaching.

We do not deny at all that the method of teaching and of preaching ought to vary from place to place and that, therefore, it should conform whenever possible to the nature and particular character of the Chinese people and to their ancient and traditional customs; in fact, it is certain that if this were done in the proper way, your country would yield more abundant fruits.

What, however, is absurd even to imagine is by what right can men, of their own choice, interpret differently the Gospel of Christ according to the different nations.

On the bishops, who are the successors of the Apostles, and upon priests, who, in accordance with their proper office, are the co-opera-

tors of the bishops, has been conferred the task of announcing and teaching that Gospel which was first announced and taught by Jesus Christ and His Apostles and which this Apostolic See and all the bishops in communion with it have preserved and handed down pure and inviolate throughout the centuries. The sacred pastors are not the inventors and composers of this Gospel but merely the authorized guardians and preachers divinely established. Wherefore, we ourselves, and all Bishops with us, can and must repeat the words of Jesus Christ: "My teaching is not my own, but His who sent me" (John VII, 16). And to all Bishops of all time there can be directed Saint Paul's exhortation: "O Timothy, guard the trust and keep free from profane novelties in speech and the contradictions of so-called knowledge" (I Tim. VI, 20), and likewise these words of the same Apostle: "Guard the good trust through the Holy Spirit, who dwells in us" (II Tim. I, 14). Therefore, we are not teachers of a doctrine born of the human mind, but we are in conscience bound to embrace and follow the doctrine which Christ Our Lord taught and which He solemnly commanded His Apostles and their successors to teach (Matthew, XXVIII, 19-20).

Thus, whoever is a Bishop or priest of the true Church of Christ must meditate time and time again upon what St. Paul said of his preaching of the Gospel: "For I give you to understand, brethren, that the gospel which was preached by me is not according to man, for neither did I receive it of man nor did I learn it; but by the revelation of Jesus Christ" (Gal. I, 11-12).

Furthermore, since we are certain that this doctrine—the integrity of which, with the help of the Holy Ghost, we must defend—has been divinely revealed, we repeat these words of the Apostle of the Gentiles: "But though we or an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. I, 8).

You can thus, brethren and dear children, easily see that a man cannot presume to be held and honored with the name of Catholic if he professes or teaches differently from what we have here briefly expounded, as do those who have supported those dangerous principles that inspire the movement of the 'three autonomies' or other principles of the same kind.

The sponsors of such movements, with the greatest cunning, seek to deceive the simple or the fearful or to mislead them from the right path. To this end they falsely assert that the only true patriots are those who support the church of their design—that is to say, that which has the 'three autonomies'. In reality they are seeking to constitute eventually among you a 'national' church which could not be Catholic because it would be the denial of that universality or catholicity by which the Society founded by Christ is above all nations and embraces them all.

We are pleased here to repeat the words we wrote on this same

subject in the already quoted Letter: "The Catholic Church does not call to herself one sole people nor one sole nation, but loves the peoples of whatever race with that supernatural love of Christ that must unite all one to the other as brothers.

"Thus no one can say that the Church is in the service of any particular power, and in the same way it cannot be demanded of her that, having destroyed the unity with which her Founder has wished to endow her, she shall constitute particular churches in each nation and these become separated from the Apostolic See, where Peter, Vicar of Jesus Christ, continues to live in his successors until the end of time. If any Christian community were to do such a thing, it would wither as a branch cut off from the vine, nor could it bear salutary fruit" (A.A.S., XXXXIV, p. 152).

Exhortations

We earnestly exhort "in the charity of Christ" (Phil., I, 8) those faithful of whom we have complained to return to the path of repentance and salvation. Let them remember that if when necessary one must render to Caesar the things that are Caesar's, there is all the more reason to render to God the things that are God's (cf. Luke XX, 25). When men order things in contrast with the Divine will, it is necessary to put into practice the rule of St. Peter the Apostle: "We ought to obey God rather than men" (Acts V, 29). Let them remember, too, that it is impossible to serve two masters if these order things in contrast with each other; and also it is impossible to please Christ and men alternately (cf. Gal. I, 10). If at times it happens that a man who wishes to remain faithful to the Divine Redeemer until death must suffer serious harm and loss, he must accept this with a calm and strong spirit.

Heartily do we once more express our congratulations to those who, even under severe difficulties, have distinguished themselves in their loyalty to God and the Catholic Church and thus have been deemed "worthy to suffer reproach for the name of Jesus" (Acts V, 41). With paternal spirit we encourage them to continue strong and intrepid along the path they have begun, keeping ever before their minds the words of Christ: "Fear not them that kill the body and are not able to kill the soul, but rather fear him that can destroy both soul and body in hell . . . The very hairs of your head are all numbered. Fear not, therefore . . . Everyone therefore that shall confess me before men I will also confess him before my Father who is in Heaven; but he that shall deny me before men I will also deny him before my Father who is in Heaven" (Cf. Matthew X, 28; 30-33).

Most certainly, Venerable Brethren, and most dear children, the struggle placed upon you by the Divine law is not light. Our Lord Jesus Christ, however, has called blessed those who suffer persecution for justice' sake and has commanded them to rejoice and exult because their reward in Heaven is great (Matthew V, 10-12). And from Heaven

He will assist you with His most powerful aid, so that you may fight and keep the faith (II Tim. IV, 7); and all of you will have the all-powerful protection of the Virgin Mary, Mother of God and most loving Mother of all mankind. May She, the Queen of China, protect and assist you in a special manner during this Marian Year, that you may persevere in your determination with constancy of mind! May the Holy Martyrs of China assist you from Heaven, they who serenely faced death for their true love of their country and more especially for their fidelity to Our Divine Redeemer and His Church.

Meanwhile as a pledge of heavenly graces and in testimony of our very special benevolence, we affectionally impart to you, Venerable Brethren and beloved sons, and to the most dear nation of China, our Apostolic Benediction.

Given at Rome, from St. Peter's, on the seventh of October, Feast of the Most Holy Rosary of the Blessed Virgin Mary, in the year nineteen hundred and fifty-four, the sixteenth of our Pontificate.

PIUS PP. XII

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CARDINAL FELTIN AND THE EASTERN CHURCHES IN FRANCE

*Announcement was made last summer of the establishment of an ordinariate in France for Catholics of the Eastern rites (*Unitas, *vol. VI, p. 213). By a decree of the Sacred Congregation for the Eastern Church, His Eminence, Maurice Cardinal Feltin, Archbishop of Paris, was given jurisdiction over the new province, the aim of which was to bring about a more effective co-ordination of efforts for the moral, spiritual, and educational welfare of Eastern Catholics. This disposition was both desirable and necessary because of the presence of a considerable number of these Catholics in France since the last war.*

Recently Cardinal Feltin made two statements dealing with the new ordinariate. The first of these appeared in the form of a pastoral letter in late November addressed to the Catholics of the Eastern rites residing in France and to the faithful of the archdiocese of Paris. The second was an allocution to a representative group of Eastern clergy present at the Eglise des Etrangers *in Paris to pay their respects to the Cardinal on the occasion of the consecration of Msgr. Jean Rupp as Auxiliary Bishop of that city.*

In the pastoral, the French Primate assures each of the different Eastern communities of the Church's solicitude for the preservation of their respective rites and pledges his active interest and support in their behalf. He announces further that the Holy Father has named Msgr. Rupp as his auxiliary and as his delegate ad universitatem causarum *in everything that pertains to the Eastern Churches.*

In his allocution, Cardinal Feltin calls upon the Eastern clergy to remain united, to cherish Catholic unity above exaggerated nationalism,

and to work for unity with dissident groups under the direction of their new ordinary.

We are printing salient points of both these declarations below:

I

EXCERPTS FROM CARDINAL FELTIN'S PASTORAL RELATING TO THE EASTERN RITES

"The Holy Father regards with very special affection those faithful of the Eastern rites who find themselves far from their native land. As has already been announced in the press, His Holiness has commissioned us to be their Ordinary in the territory of France in order to protect them, guide them, to assure the maintenance of their rites in all their purity, and to enable them to take their place among the other Catholics of France while remaining loyal to their religious practices and to a spirituality and liturgy which are infinitely venerable.

"In this letter we should like to address a word of affection to each of these communities to assure them that they have a share in our prayers and esteem, together with their own particular rites, their heritage, and their sufferings; and to let them know that they can depend upon our pastoral sollicitude and upon that of the collaborator whom Providence has given us".

The Ukrainians of the Byzantine-Slavonic Rite

"Addressing ourselves first of all to the Ukrainian community of the Byzantine-Slavonic Rite, which is the largest Eastern Catholic community in France, we wish to declare that His Excellency, Mgr. Bucko, Archbishop of Leucade, will continue to preside over its members. Our position as Ordinary for Eastern Catholics will not deprive them of the benefit of his paternal visitations and of his encouragement".

"We are well aware of the sufferings of the Church of the Byzantine-Slavonic Rite: our brethren in the episcopate have been imprisoned, and the consciences of the clergy and of the faithful have been outraged. Thus, we are all the more committed to maintain in full liberty on the soil of France the traditions, the rites, and the glorious religious heritage of this Church".

The Armenian Catholics

To the Armenian Catholics, who are themselves quite numerous, we likewise convey our sincere devotion. Their glorious nation whose history reaches back to the very origins of human civilization bears in its flesh the marks of the Passion of Christ. Some 15,000 of them are to be found on the soil of France, and she is grateful towards them for the services they have rendered with both intelligence and courage; she respects the perennial values of Armenian culture ... We also assure the non-Catholic Armenians of our attention, and we invite them

to pray, as we do, that the prayer of Christ may soon be realized: 'That they all may be one'."

The Russian Communities

"Thousands of Christians of Russian origin are now living in France. They have been welcomed as sons of a great nation, driven from their home land by religious persecution. They have remained faithful to the Byzantine Rite which has flourished among them since the time of Saint Olga in the 10th century. We give them the assurance of our sympathy and of our prayers. Their Catholic priests will find in this newly organized Ordinariate a more effective co-ordination of activities and a support for their generous and fruitful apostolate".

Other Oriental Christians

"Our pastoral affection goes out equally to the Roumanians, so grievously tried; to the Hellenic Greeks, sons of the land illumined by St. Paul; and to the Byelorussians and the Georgians as well who have had to face such persecution in their native land. It is our desire to strengthen the organization of their respective communities.

"The Christian culture of the Levant has been represented in France from time immemorial. It is a treasure for our country to have churches of the Chaldean, Maronite, Melchite, and Syrian Rites where the liturgy is celebrated in languages kindred to that in which Our Lord instituted the Eucharist.

"We are well aware, too, that there are on French territory many of the faithful who are not yet served by priests of their own rites. To the Copts, to the Ethiopians, to Syro-Malabarese and Malankara Catholics, to all those who find themselves isolated, we proclaim: Be steadfast in your faith and in your traditions. If priests of the Latin Rite are the only ones who can actually serve you, and if we should ask them to help you to remain good Catholics, nevertheless we trust that the day will come when we can guarantee your perseverance in the fold of the Saviour and your intrepid loyalty to the traditions which have bound you to your forefathers.

"The Church is 'surrounded with variety'. In order to be Catholic, she requires that all languages and all spiritualities be joined together within her. To confound unity with uniformity would be erroneous indeed. We shall be watchful together so that this error may not come to pass."

II

ALLOCUTION TO THE CLERGY

"Your presence in this Church *(des Etrangers)* is a source of real gratification to me. There are among you representatives of all the rites that are to be found in France. Some of you have come from quite a distance; others have been delegated by their confrères whose duties have obliged them to remain at their posts. Although your num-

ber is not large, by virtue of your presence here all of the Eastern Church is represented in this church this evening.

"My first duty is to thank you for the homage you have wished to pay to your Ordinary and through him to the Holy Father, gloriously reigning. The Holy Apostolic See regards you with a love of predilection. Are you not, after all, the successors of those saintly personages who, guided by the Star, came to bring gold, myrrh, and frank-incense to the Son of God? Is there not a most intimate bond between your liturgies and all the sacred history which has unfolded in the East?

"We therefore offer up our prayer that God may at the same time bless the Holy Father who has confided you to my pastoral care, and your communities, your churches, your rites, your countries, all of which the Church regards with special affection.

"My second obligation is to exhort you to *remain united*. We are duty bound to labor for the reunion of all Christians. On this very day, in fact, there commences in this church the Octave of Prayer for the unity of Christians. There exist in France three times as many Eastern Christians not yet united with the See of St. Peter as there are Catholics who belong to the same rites. The task of reunion, carried on with mutual respect and with due emphasis on inalienable spiritual values, ought to be pursued unweariedly. I know that you have already been applying yourselves in this regard, as well as have our esteemed vicars general and our auxiliary who was consecrated this very morning on this significant date. (1) By following the lead of the pontifical instructions and by submitting your initiatives to our direction, I feel quite certain that you will be able to unfold an efficacious zeal in so important a domain.

"But it is also necessary that unity be manifest among the Eastern Catholic communities in France.

"In spite of the dispersion of your members in different parts of this nation, despite the diversity of your rites, and of the legitimate devotion you bear your respective countries, you do have interests and obligations in common. Permit me to touch upon them briefly.

"You have the duty, first of all, to work together for the preservation of your rites and for the defence of their time-honored position. Endeavor to pursue this aim without acrimony, and do not neglect to let well alone. Let rather your charity and your sense of diplomacy—so admired in the West—temper your claims with gentleness and patience. You should be united, moreover, to make the East known to the West, to establish in the eyes of your Latin brethren the prestige of your rites and of your spirituality; and finally, in order to show our separated brethren that you possess full and entire rights of membership within the Catholic Church which is neither Latin nor Oriental, but universal.

"You must unite also in order to better resist political and na-

(1) January 18, Feast of St. Peter's Chair at Rome.

tionalistic temptations. Your priesthood should remain above passions engendered by viewpoints which are human in the extreme. To be sure, you must defend the culture and the traditions of your respective countries, for the most part invaded, persecuted, and oppressed. Be on your guard, nevertheless, lest a jealous reversion to nationalism diminish the Christian spirit of your faithful, paralyze the common action of the Catholic Church, and ultimately create an abyss between the adult generation which remains attached to old political passions and the younger generation which day by day is becoming more grounded in the French way of life".

* * * *

THE OCTAVE PASTORAL OF HIS EXCELLENCY, GIOVANNI B. MONTINI

The Chair of Unity Octave in January, as in past years, was the occasion for a good number of episcopal exhortations to the faithful to pray fervently for the return of separated communities to unity with the See of Peter. Noteworthy among these pastorals was an appeal to the Catholics of his archdiocese by His Excellency, Giovanni B. Montini, recently consecrated as Archbishop of Milan. A translation of his letter reads as follows:

Again this year, Catholics all over the world will be observing the Unity Octave, a period of reflection and prayer for the return of separated Christians to the unity of the Church.

As it has in the past. Catholic Milan is participating in this celebration and invites its faithful to meditate on this great problem and to pray that the souls of men may be disposed and the times quickened for its happy resolution.

In preceding years the Octave was kept mainly in one church in this city. The time is now opportune for this provident and pious practice to extend itself in some form and measure to every parish and to the different institutes. With this in mind, we exhort pastors, rectors. and superiors to promote it as much as possible within the limits of their jurisdiction. making clear to the faithful the state of the problem and providing for appropriate prayers to be said.

It may seem that this question is far removed from the common interest and less urgent than others which weigh upon humanity. But such is not the case; for anyone who has an understanding of the religious destiny of the world, who is observant of the signs of the times, who knows how the great phases of human history have reference to the spiritual condition of men—such a person is fully aware of the gravity of the question which bears on the unity of those believing in Christ within His true Church. In fact, the consideration on the one hand of the maximum importance which the divine plan for the salvation of the world holds in our lives together with its happy application

in our history, and on the other, the very unhappy vision of separation which keeps back from the unity willed by Christ a great part of those who at the present time call themselves Christians—this is a situation which makes individuals alive to spiritual values see that one cannot remain indifferent and alien to the great problem of realizing a single family deriving from our one Lord and Redeemer.

The problem, serious and urgent in itself, appears even more evident in our day because of the necessity of unity among those who believe in God in the face of atheism; likewise in view of the unitive tendencies which underly the history and the science of government of our times; because of the progressive religious weakening and the growing sectarianism of those who are outside the Catholic Church; in consideration of the effort of the Ecumenical Movement to federate into some unitive form the many separate groups of differing Christian confessions; because of the overcoming of historical motives which originally determined the hurtful separations; in view of the increased desire among Catholics to seek out their distant brethren; in the light of the encouragement given to unitive efforts by high-minded persons of every walk of life; and finally because of the initiative which the Church of Rome has taken in favor of the Unity Octave.

These signs which bring the problem into relief do not nevertheless signify that it can be quickly and easily resolved. Humanly speaking, it still admits of a very difficult and gradual solution. It is for this very reason that we must look for it rather to the mercy of God than to human endeavour, and also why we must seek it by prayer and by means of those virtues whereby the return to the fold of Christ of various separated groups may be more easily hoped for; namely, by an unwavering fidelity to the Catholic Church and by a great charity for our awaited and longed-for brethren.

To God, therefore, is our prayer directed; to the Church our loyalty; and to our separated brethren is tendered our friendly welcome so that that supreme desire for unity expressed by Christ before His Passion "ut omnes unum sint" may be brought to fulfilment for His glory and for our salvation".

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ANGLICANS AND THE CHURCH OF SOUTH INDIA

Anglican newspapers and periodicals have for some little time now been devoting a deal of space to the question of the Church of South India. The reason is that this year the Church of England should keep its promise of defining its attitude to that Church, and there is no common mind yet on what that attitude should be.

The C.S.I. came into formal existence in 1947 as a result of the fusion of four Christian denominations working in the same area of India: four dioceses of the Anglican Church of India, Burma, and Ceylon amalgamated with the Presbyterian, Methodist, and Congregational missions. Negotiations had been carried on between the parties for

some thirty years before, the fruits of which were a Constitution treating of the doctrine and organization of the new Church.

Even before the C.S.I. was inaugurated, opinion within the Church of England was divided about it. The Lambeth Conference of 1930 after examination of the draft-Constitution had encouraged the four Anglican dioceses to 'make the venture' of faith, but had notified them, too, that the new Church would not be an Anglican Church, though it would have relations of intercommunion with Anglican Churches. In the early forties a deputation of the heads of the Anglican Religious Orders of England had given an ultimatum to Archbishop Temple threatening schism if the C.S.I. should be fully recognized by the Church of England. Thereafter, and especially just before the Lambeth Conference of 1948, there was a spate of books and pamphlets giving English views on both sides of the question.

The main book in favour of the C.S.I. was Headlam's *The Doctrine of the C. of E. and Reunion,* which, though published in 1920 (in time to influence the Lambeth Conference of that year) was still the best advocate of the scheme for the new Church, whose Constitution was little more than the practical application of the principles there professed. Early in 1948 there appeared *The Apostolic Ministry*, edited by the late Bishop of Oxford, Dr. Kirk, the work of the best scholars of the 'Catholic' element in Anglicanism, designed to strengthen Anglican opinion on the point where the Constitution of the C.S.I. was most compromising, viz., the essential necessity of a ministry with apostolic succession.

High Anglicans looked askance on many points in the Constitution of the C.S.I. They were antecedently suspicious that an amalgam of bodies of such diverse origin and theological background must result in a doctrinal hotch-potch where what they held to be essential to Anglican teaching would be compromised. Their fears were not lessened by certain phrases in the 'Faith of the C.S.I.' The usual creeds were retained, but freedom of interpretation was to be allowed. Though the new Church was to be episcopal, no one interpretation of the meaning of episcopacy was imposed. The Sacrament of Confirmation was not a condition for being admitted to Holy Communion: indeed it could be omitted in favour of a service for full membership. Though (with the exception of this last point) the C.S.I. was not any more 'comprehensive' in its views than the C. of E. (as the Bishop of Derby pointed out), nevertheless the High Anglicans were more than uneasy about the faith of the new Church.

That probably was (and is) their basic reason for their opposition to the recognition of the C.S.I., but their main arguments in controversy centred on questions concerning the ministry. Of the component elements that went to form the new Church in 1947, only the Anglican dioceses were episcopal. After the inauguration, all ministers of all four bodies were to be recognised as presbyters of the new Church; men selected from each of the three non-episcopal bodies were to be con-

secrated bishops, and thereafter all new presbyters would be episcopally ordained, so that it was hoped that after an interval of some thirty years all the ministers of the C.S.I. would be episcopally ordained. Further, as was natural, the new Church, which after its inauguration would be episcopal, intended to retain the relations of intercommunion that all of its original parts had enjoyed with their parent bodies, though all but one of these were non-episcopal. These two provisions —the thirty year interim period of mixed episcopal and non-episcopal ministers on an equal footing, and the intercommunion with non-episcopal bodies—have been the targets of most of the polemics. Neither the Pledge contained in the Constitution that, as far as possible, communities previously Anglican would be allotted episcopally-ordained ministers, nor the fact that the Ordinal and the Holy Communion service of the C.S.I. have been modelled on the Anglican Prayer Book, has served to placate them.

The question of the recognition of the Orders of the C.S.I. as bishops and presbyters of the Church of Christ was debated in the Lambeth Conference of 1948. There was a 'substantial minority' against recognition on the grounds that sufficient time had not yet elapsed to be able to assess accurately the faith of the new Church; so the decision was deferred. In the years immediately following, various local Churches of the Anglican Communion—of Scotland, of South Africa, of the West Indies, and of India, Pakistan, Burma, and Ceylon—endorsed for themselves the resolutions of Lambeth; only the Church of India, Pakistan, Burma, and Ceylon recognising the Orders of the C.S.I. In 1950 a committee of both the Convocations of the Church of England examined the situation afresh, but did not suggest any material alteration of the conclusions of Lambeth. It recommended, however, that at the end of five years the question should be reconsidered by the Convocations.

The five years are now drawing to a close with opinions still divided in the C. of E. about the C.S.I. But the period has brought changes in the general English attitude to non-episcopal Churches. The Archbishop of Canterbury's suggestion of 1946 that the English Nonconformist bodies 'take episcopacy into their systems'—i.e., adopt the office of bishop as a preliminary and preparation for closer relations with the C. of E., the conversations with the Presbyterian Church of Scotland and the Scandinavian Churches, the spirit that is being diffused by the World Council of Churches—all these and other less easily defined causes have developed a greater willingness among many Anglicans to contemplate closer co-operation with bodies whose Orders are not like theirs.

There has been a great output of articles and books on the question of episcopacy which in the last resort is the main gravamen against the C.S.I. The problem is: Is episcopacy essential to the Church? The opponents of recognition of the C.S.I. assert that it is, and so ministers —'presbyters'—not episcopally ordained are not priests. The supporters

of recognition argue that episcopacy is not essential: it is of the *bene esse* of the Church, or of the *plene esse*, but not of the *esse*. So it is possible to recognise as priests men not episcopally ordained, provided that they are officially set apart by the laying on of hands and prayer by a properly constituted ecclesiastical authority. This idea of *plene esse* is new, the product of a group of Anglican theologians of Cambridge in a book *The Historic Episcopate* that appeared in 1954. A letter in a recent number of the *Church Times* says that there are three answers to it, two books and a pamphlet, in preparation.

The correspondence columns of papers since the beginning of this year have carried several letters on this now burning topic. In January the Anglo-Catholic Council and the Anglican Society recorded their protests in the *Church Times* against a possible recognition of the C.S.I. and provoked many other letters in that paper's columns, mainly in agreement. In the same month, on successive Mondays (17, 24, 31 January) there appeared letters in *The Times* of London—from four heads of Nonconformist Theological Colleges in Cambridge who approved of the initiative denoted by *The Historic Episcopate*, five secretaries of Missionary Societies, a group of ten professors of theology of various denominations—all encouraging the Anglican Convocations to closer unity with the Church of South India.

So the question is still open, and there is every prospect of lively debate when the Convocations tackle the problem. In 1948 at the Lambeth Conference there was a 'substantial minority' strong enough to prevent a hasty approval. After five years' wait, at least there will have been no haste, and, as far as it is possible for an outsider to judge the trend of opinion, the forces favouring the C.S.I. seem to have strengthened, so that, though there will still be a minority to make its voice heard in the Convocations, it remains to be seen whether it will now be substantial enough to be able to check the determination of the rest to recognise not only the Orders of the C.S.I. but even perhaps to admit that Church to relations of full communion with the Church of England. The question is important for Anglicanism because it affects not only relations with the Church of South India, but the as yet closely-tied bonds with the Free Churches of England. If once the Church of England enters into communion with a Church like that of South India, the obstacles still preventing *rapprochement* with the English Free Churches will be greatly lessened.

JOSEPH GILL, S.J.

ECUMENISM AND REUNION

The Octave Observance in January

Continuing the trend of past years, the Chair of Unity Octave was observed extensively throughout the Catholic world from the 18th to the 25th of January. Beginning with Rome itself, many Cardinals and bishops of the Church lent it their active support by their pastorals and by their presence at the religious functions during that week. In consequence, the Octave awakened a gratifying response on the part of very many of the faithful who were alerted to do their part, at least by prayer, in confronting the problem of Christian disunity.

It would call for too much space to present even a general survey of the way in which this period of prayer for unity was kept in different countries, especially in view of the fact that besides the usual program of evening services consisting of a sermon, appropriate prayers for each day's intention, congregational singing, and Benediction of the Blessed Sacrament, there were in addition many other activities in connection with this crusade of prayer for Christian unity. These included relevant articles, conferences, lectures, school and college projects, poster campaigns, and the use of the media of radio and television.

As an indication, however, of the growing interest in this prayer movement initiated by the late Fr. Paul Wattson, S.A., it is worthy of note that under the patronage of Bernard Cardinal Griffin, the Chair of Unity Octave was held this year for the first time in Westminster Cathedral in London. The list of those who preached at the services there was quite imposing, the more prominent names among them being the following: Rev. George Dwyer, Rev. Donald Pilkington, Rt. Rev. Msgr. Vernon Johnson. Rev. Henry St. John, O.P., and the Rt. Rev. Msgr. Ronald Knox who delivered the concluding sermon.

A further indication of the ever-widening influence of the Octave can be seen from the decision of Archbishop Giovanni B. Montini to extend its observance to all the churches and institutes of the Archdiocese of Milan. (1)

As our readers already know, the Evanston Assembly in plenary session last summer adopted the Report of the Faith and Order Commission in which this same period from January 18th to the 25th was earnestly recommended as a most propitious time to pray for the intention of Christian unification. In the words of the Report, the appeal was intended to be a "public testimony to prayer as the road to unity."

The Faith and Order Commission gave further impetus to this section of its Evanston Report by again sending prayer leaflets for its

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(1) A translation of Archbishop Montini's pastoral letter on this point is found elsewhere in this issue.

Week of Prayer for Unity to all the member Churches of the World Council. Because of the emphasis placed on the means of prayer at the last Assembly, this year's appeal of the Commission met with an enthusiastic reception manifested not only in prayer services, but in different other forms of activity consonant with this apostolate of prayer that all may be one.

* * * *

Detailed Plan for American Protestant Unity

A carefully worked out plan for the ultimate unification of leading Protestant denominations in the United States was announced early in January in Cincinnati at an assembly of Methodist boards and agencies. According to a report in the *New York Times*, the plan is the work of the Conference on Church Union, an interdenominational association founded in Greenwich, Connecticut in 1949. The following communions are represented in the Conference: Methodist, the Presbyterian Church in the United States (Southern), the United Presbyterian Church of North America, Congregational Christian, Disciples of Christ, Evangelical and Reformed, Colored Methodist Episcopal, African Methodist Episcopal Zion, and the International Council of Community Churches. The Protestant Episcopal Church takes part in the discussions of this body only as an observer.

Since its inception, the Conference on Church Union has drafted a number of plans bearing on unification, but the present one is thought to have attained as perfect a form as could be wished for. At the Methodist meeting in Cincinnati it was termed as "one of the great papers in the history of the Protestant movement in this country." For the present, however, the contents of the document are not being released to the public since members of the Conference feel that it should first be studied thoroughly by leaders of the different communions.

At Cincinnati it was also disclosed that a good deal of discussion has been carried on over the past six years between representatives of the Methodist Church and the Protestant Episcopal Church with a view to an eventual merger. No definite blueprint has yet been drawn up because according to Methodist spokesmen, "both the drafting of a plan of union and the preparation for its presentation to the supreme governing bodies of the two present churches would take much careful and consecrated work." As matters stand now, a meeting of twelve bishops from each of the communions is being planned for the near future for the purpose of discussing the problem of intercommunion.

The existence of the plan for Protestant unification was made known to the delegates of the Methodist Assembly by the Commission on Church Union of the Methodist Church, a unit that has steadily devoted study and effort to questions of reunion since different branches of Methodism merged successfully in 1939. In its report submitted at Cincinnati, the commission declared that the Methodist Church had

always given its support to united efforts among Christian communities, whether they were of the nature of simple co-operation or of church union. "It is impossible," it stated further, "to think of a Methodist church in a local community, a nation, or the world which does not co-operate with other denominations in the effort to build the Kingdom. Whenever in any land there is a plan for church union, the Methodist Church is always part of it."

* * * *

Merger Plan for American Presbyterians Fails

A merger plan approved last year by an assembly of the three major branches of the Presbyterian communion in the United States has failed to win the support necessary for its adoption. Following a discussion of it in regional assemblies, the plan was to be submitted to local presbyteries for their ratification with a three-fourths vote in its favor being required.

Recently the project was placed before the presbyteries of the Southern division of the denomination where it failed to win the necessary approval. Early returns in the voting showed that over one-fourth of the ballots were against its adoption. Reasons for the negative vote were attributed to a lack of agreement with the Northern Church on certain doctrinal matters and also to a reluctant loss of autonomy in the event of a national merger.

* * * *

Meeting of the Executive Committee of the W.C.C.

The Executive Committee of the World Council of Churches met for one of its regular sessions at Geneva during the first week of February. Among the points decided at the meeting was that the important Central Committee of the World Council would meet at Davos, Switzerland, from August 2 to August 9. The two themes adopted for discussion at this summer conference will be concerned with the nature of the unity within the World Council of Churches and the implications of Christian unity with reference to technically under-developed countries and to inter-racial tensions.

The Executive Committee also received and considered reports from the Commission on International Affairs and the W.C.C. Division of Studies. The latter was established at the Evanston Assembly last summer and already has plans for regional meetings this year in India, Brazil, and Europe. Among the principal study projects approved for its program by the Committee are the following:

1) A doctrinal study on Christ and His Church.

2) A thorough exploration of the place of Christian responsibility in technically under-developed areas.

3) A comparative study of Christianity and non-Christian religions.

4) A course on the past and present position of Christianity in China.

At one of the sessions of the Executive Committee, the German member churches of the W.C.C., in the person of Bishop Dibelius, extended an invitation to the Council to hold its next world assembly in Germany. The invitation, which was accepted for consideration, is thus far the third to be offered to the Committee. The others have come from Tokyo and the Island of Rhodes, the latter a joint invitation from the Church of Greece and the Greek Government. It is expected that the next world meeting will take place in 1960. *(EPS)*

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Orthodox Bishop Named Representative to W.C.C.

The Ecumenical Press Service has announced the appointment of a representative of the Ecumenical Patriarchate to the World Council of Churches in the person of Bishop James Koukouzis. The Orthodox prelate was consecrated at Istanbul as the Bishop of Malta by the Patriarch of Constantinople. He will maintain his residence at Geneva, however, where he will keep in close touch with all the developments within the W.C.C. As representative of the Patriarchate, Bishop Koukouzis will also make available the Orthodox position in pertinent discussions with leaders of the World Council.

Both Dr. Franklin Clark Fry, Chairman of the Executive Committee, and Dr. W. Visser 't Hooft, General Secretary of the W.C.C., expressed their satisfaction with the new appointment and said that it was the realization of a hope that members of the World Council had entertained for a number of years.

* * * *

Orthodox Theologian Favors Participation in Ecumenical Movement

In an article written specially for *Le Messager,* a Russian student publication in Paris, Dr. George Florovsky of New York makes a strong case for Orthodox co-operation in ecumenical work, particularly with the World Council of Churches. He points out that although the number of Orthodox representatives at Evanston were few in number, their influence was quite marked. This could be seen from the fact that statements, which they had prepared expressing the position of their Church had been accepted by the delegates to the Assembly, while their co-operation in the work of the Preparatory Commissions also proved effective. This was particularly evident in the section on Faith and Order, where the Orthodox conception of the nature of the Church was set forth in explicit terms.

Summing up his position in the matter, Dr. Florovsky wrote: "The Orthodox participant in ecumenical endeavor has a particular task: he must stand as a witness to the fulness of living truth, which is kept intact in the Church. We are living at a time when an evident renewal is taking place in religion and in theology. Values are being reassessed in many areas of Protestantism. It is here that the witness of the

Orthodox can influence the direction and rhythm to a considerable extent, and their contribution is generally well received. A striking indication of this is the increasing interest shown by the most varied circles in the Orthodox Church and its teaching. This interest ranges from following current events among the Orthodox to discovering forgotten theological values in the Early Fathers and the spiritual heritage of the Orthodox Church."

In this article, Dr. Florovsky reveals that the Orthodox representation at Evanston consisted of the following: The Ecumenical Patriarchate, the Patriarchate of Antioch, the Church of Greece, the Russian Metropolitan in the United States, and the Roumanian Episcopate in the United States and Canada.

* * * *

Intercommunion between Anglican and Scandinavian Churches

In a resolution passed by the Convocation of Canterbury, the Anglican Church has now officially ruled to permit Lutherans from Danish, Norwegian, and Icelandic Churches to receive Communion at Anglican services. The resolution is framed somewhat differently from the one that had been considered for adoption by Convocation two years ago and reads thus: "Baptized and confirmed members of the Churches of Norway, Denmark, and Iceland may, when staying in England and in cases where they are cut off from their own churches, be allowed to receive the Holy Communion in the Anglican Church."

This step by Convocation is a consequence of discussions which have been carried on with these Northern Churches for over a period of several years, one of the most important meetings being a conference of representative churchmen at Oslo in 1951. Actually, a consideration of closer relations with the Churches in question had been previously advocated by the Archbishop of Canterbury in 1947, and through his encouragement negotiations have taken place at different intervals between representatives of these Churches. While the decision affecting Holy Communion is one of the concrete results of these efforts, a good deal of difficulty has been encountered on the matter of the episcopacy. The Scandinavian Churches have long since discontinued it and are not inclined to take it up again. On the other hand, Anglican reunion plans have regularly centered about its necessity in the Church and have called for its introduction into the system of those Churches not possessing bishops.

With the passing of the above-mentioned resolution, all the Scandinavian Churches now enjoy full intercommunion with the Church of England. Previously, Convocation had decided favorably with regard to those of Sweden and Finland. *(Church Times)*

* * * *

Anglican Society Declares Stand on Church of South India

As the time approaches for the Church of England to make known its mind with reference to relations with the Church of South India,

various groups within the former communion have of late publicly expressed what they feel the official attitude of their Church should be. Among the more conservative positions taken was that of the Anglican Society whose declared purpose is "to promote and maintain the Catholic faith in accordance with the principles of the Book of Common Prayer." In a statement published in the *Church Times* for January 21, the Society strongly advised postponing any real decision until 1977, thirty years after the initial union took place in South India, and presented several definite reasons for its stand. The declaration reads as follows:

1. No change should be made in our present relation to the CSI that has not first been adopted by the Indian Province of our Communion, which is better informed, and more directly concerned than the Provinces of Canterbury and York can be. To do otherwise would be discourteous, and a serious breach of the confidence that should unite sister Provinces of the same Communion.

2. No such change ought to be made until thirty years after the date of union (1977) as proposed in the original scheme. By that time we hope that the character of the CSI will have become less ambiguous.

3. Any such change, unless it is accepted unanimously by the Convocations (as in the case of other schemes for reunion), will greatly sharpen the tension between the different schools of thought in all the Anglican Churches, with consequences which will certainly be unhappy and perhaps disastrous.

4. The claim made by supporters of the CSI, that it is a temporary experiment, but a model for all churches to follow, shows a lack of that spirit of penitence and self-criticism, which ought to guide all who make schemes for reunion if they are to expect the divine blessing.

5. We depreciate strongly, as an intolerable breach of Church order, that any man should be allowed to celebrate the Holy Eucharist both in the Church of England and in denominations with which it is not in communion. Any such action would not promote unity, but would go far towards breaking up the existing unity, both within the Church of England and with other Churches.

* * * *

Ecumenical Pilgrimages Planned for Rome

In the summer of 1953, an ecumenical pilgrimage took place in Rome composed of some forty non-Catholics from the Anglican, Orthodox, and Lutheran communions (*Unitas* V, no. 3). Three Catholic priests accompanied the group to serve as guides and to furnish information about the places visited. The pilgrimage was organized principally by Miss Barbara Simonds, an Anglican lady of New York and had for its purpose prayer for Christian unity vitalized by direct contact with the landmarks and shrines of historic Christianity.

The pilgrims taking part followed a studied pattern from day to day, tracing the history and development of early Christendom from

the Forum and the Palatine to St. Peter's Basilica. Each day was given over to a definite period of the Church's history and its landmarks contemplated. At the conclusion of the pilgrimage, a special audience was accorded its members by the Holy Father during which he addressed them and was photographed with them.

Again this year Miss Simonds—who has since established the center of her ecumenical work at St. Paul's American Church in Rome (Episcopal)—has drawn up plans for two more such pilgrimages. One is scheduled to take place from June 16 through June 26, and the other from October 6 through October 16.

The program, which was recently released, is entitled "For a Pilgrimage in Rome—Dramatizing the History of the Church." It is subdivided as follows:

I. Introduction - the Apostolic Age.
II. The Old Empire and the New Faith (to A.D. 500)
   A. The Time of Persecution.
   B. The Church Established.
III. The Organization of Christendom (500-1000 A.D.)
   A. The Benedictine Age.
   B. The Rise of the Holy Roman Empire and Its Decline.
IV. Ascent and Descent (A.D. 1000-1500)
   A. The Early Middle Ages; Conversion of Russia; Break between the East and West; the Carthusians, Cistercians, and Carmelites.
   B. The High Middle Ages; the Papacy Dominant; the Decline; the Dominicans and Franciscans.
V. Disrupted Christendom (A.D. 1500 to the present)
   A. Protestant Revolt and Catholic Reform.
   B. Penitence, Forgiveness, and Desire for Reunion.
VI. Conclusion - Christ, our Redeemer, Hope of the World.

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Unitas Reception for Members of Taizé Community

Under the auspices of the Unitas Association, a reception at the Foyer Unitas, in the Palazzo Salviati in Rome, was accorded in February to two leading members of the Calvinist religious community of Taizé. They were Frère Roger Schütz and Frère Max Thurian. The invited guests present included several professors from the Gregorian University, Waldensian faculty members, and two Anglicans.

The most interesting feature of the reception was an exposition of the Divine Office of Taizé by Max Thurian and Roger Schütz. This was further amplified by a recording of the psalms sung in French by their community, the music for which had been composed by Father Gélineau, S.J. A question and answer period followed the explanation, and in conclusion the appreciation of those present was expressed by Fr. Charles Boyer, S.J., president of the Unitas Association.

Lutherans and the Ecumenical Movement

At the annual conference of the Lutheran World Federation's Executive Committee in Vienna recently, Bishop Hanns Lilje placed particular emphasis on the role of Lutheranism in the Ecumenical Movement. The latter, he declared, could be called the sign of our age, and the Lutheran communion had no intention of hindering its development. Evanston, he further remarked, constituted for Lutherans a striking event in the history of the Church and called for self-examination on the part of the Lutheran churches and for co-operation with other religious bodies.

In his report to the delegates at the conference, Dr. Carl E. Lund-Quist, Executive Secretary of the LWF, laid particular stress on the contribution of Lutheranism to the Ecumenical Movement. "Evanston," he declared, "has shown that because the Lutherans had longed to work together, a more notable contribution was made by them to ecumenical work than would have been possible without the Federation."

(EPS)

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AROUND THE WORLD

ROME

American Priest Consecrated Eastern Rite Bishop in St. Peter's

An event of unusual interest took place in St. Peter's Basilica on March 6 when Msgr. Nicholas T. Elko of Pittsburgh was consecrated a bishop of the Eastern Rite. He is the first native born American to have been elevated to the Catholic hierarchy of that rite. The new bishop was consecrated by His Eminence, Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Eastern Church, assisted by Archbishop Sigismondi and Bishop Villa, both of Rome.

Bishop Elko is a native of Donora, Pennsylvania, and was graduated from Duquesne University. He later attended the Seminary of Uzhorod in Czechoslovakia and was ordained in 1934. Following his ordination he spent some time in Biblical research both in Jerusalem and at the University of Louvain. Before being appointed administrator of the Greek Rite Exarchate of Pittsburgh last year, he had served as rector of SS. Cyril and Methodius Seminary of that city and also as rector of the Cathedral in Munhall, Pa.

As Titular Bishop of Appolonias, Bishop Elko will continue in his capacity as administrator of the Greek Rite See of Pittsburgh to which belong all Catholics of the Carpatho-Ruthenian, Hungarian, and Croatian nationalities in the United States. These number some 316,450 throughout the country, with nearly 40,000 living in the Pittsburgh area. *(NC)*

Slavic Unity Group Observance in Rome

The chapter in Rome of the Apostolate of SS. Cyril and Methodius again celebrated its patronal feast in February with particular solemnity. The principal event of the festivities was the celebration of the liturgy in the Byzantine-Slavonic Rite at the Church of San Girolamo degli Illirici by His Excellency, Bishop Alexander Evreinoff, ordaining prelate for the Byzantine Rite in Rome. He was assisted at the altar by priests from the Pontifical Russian College. At the end of the liturgy the students from the college sang the Moleben and followed the service with several other impressive renditions.

For his sermon, Bishop Evreinoff chose as his theme our Lord's prayer for unity at the Last Supper and stressed the perfection of that unity. He emphasized how this could be understood from Christ's words in which He compared the union of His followers with His own unity with the Father.

Members of the confraternity went also in pilgrimage to the tomb of St. Cyril in the Basilica of St. Clement where prayers were said in honor of the Saint, for those enduring persecution for their faith, and for dissident Eastern Christians. Among those present were groups of Bohemians, Bulgarians, Czechs, Ukrainians, Croatians, Slovenes, Poles

Russians, and White Ruthenians. Included in the pilgrimage were likewise students from the six Slavic seminaries in Rome. An additional ceremony took place at St. Mary Major's where Pope Hadrian II had blessed the liturgical books for SS. Cyril and Methodius in the ninth century.

The Confraternity of SS. Cyril and Methodius was originally founded in Slovenia in 1851 by Bishop Antonio Martin Slomshek to honor the patrons of the Slavic peoples and to encourage prayer for the return of the separated East to Catholic unity. After the millenary celebration of the death of St. Methodius in 1891, the confraternity was reorganized under the name of the Apostolate of SS. Cyril and Methodius under the Protection of the Most Holy Virgin Mary, and its center was established at Velehrad in Czechoslovakia which became in time a center of unionistic activity. Before the past war especially, much valuable endeavor in this field was promoted at the International Congresses of Velehrad, the Academy of Velehrad, and the Pontifical College there. In addition, much precious source material was provided in the *Acta Academiae Velehradensis* and in the extensive library of the Academy. *(Oss. Romano).*

Twenty-fifth Anniversary of Pontifical Ethiopian College

On the 20th of February, the Pontifical Ethiopian College in Rome observed the twenty-fifth anniversary of its foundation. The college was established within Vatican City itself under Pope Pius XI in February 1930 and has since trained many Ethiopian students for the apostolate in their native land.

To mark the jubilee year of the foundation, special exercises were held in the auditorium of the college attended by Cardinals Tisserant, Canali, and Valeri, as well as by other dignitaries both lay and clerical. Several choral renditions were given by singers from the Ethiopian and the Propaganda Fide Colleges, and addresses by different members of the faculty followed. The concluding address was delivered by His Eminence Eugene Cardinal Tisserant in the course of which he referred to the reception accorded him during his visit to Ethiopia in 1930. The Cardinal likewise expressed his hope that the institution would continue to make progress and become instrumental in the return of the separated Christians of Ethiopia to communion with the Church of Rome.

Among the messages of felicitation received was one from His Holiness, Pope Pius, in which he made known his gratification at the notable contribution the college has made since its foundation; and at the same time he extended to its faculty and members his Apostolic Blessing.

Another message received was that of the Emperor of Ethiopia who declared his conviction that the future work of the young priests graduating from the college would be a valuable asset to the nation and people of Ethiopia. *(Oss. Romano)*

Brigittine Abbess Receives High Decoration from Sweden

One of the highest decorations of Sweden, the Commendation of the Northern Star, was conferred early in February on the Abbess General of the Brigittine Order of Our Most Holy Saviour in Rome, Mother Maria Elizabeth Hesselblad. The honor, which was presented by the Swedish Ambassador to Italy, Baron Beck Fries, was given to the Abbess General in virtue of her long years of service to many hundreds of Swedish people in Rome and also for her assistance to the Swedish Ambassador in relief work during the past war.

Mother Elizabeth, who is now 84, is a native of Sweden and was at one time a Lutheran. She became a Catholic after working for some years as a nurse in the United States and later entered the religious life as a Brigittine sister in Rome during the reign of St. Pius X.

There she was instrumental in acquiring for the Brigittine Sisters the house on the Piazza Farnese where St. Brigid had lived and died in the 14th century. This is now the motherhouse of the Sisters who are dedicated to the apostolate of Christian unity, particularly for the return of the Scandinavian countries to communion with Rome.

Although in almost continual ill health during most of her religious life, Mother Elizabeth has succeeded in making seven other new foundations in Sweden, Switzerland, England, Italy, and India.

The Casa Santa Brigida in Rome occupies a high place of interest for the many Swedish tourists who visit the city during the year. A section of the building has also been offered by Mother Elizabeth to serve as the center for the Unitas Association.

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THE UNITED STATES

Monks Will Say Mass in Two Rites

The Benedictine monks at the Abbey of St. Procopius in Lisle, Illinois, have recently obtained permission from the Holy See to celebrate Mass, administer the Sacraments, and recite the Divine Office in both the Latin and Byzantine Rites. The purpose of this authorization is to facilitate the work of the monks in the Russian apostolate.

A further concession has been granted in favor of Latin priests visiting the Abbey who may avail themselves of the privilege of saying the Office according to the Byzantine Rite. *(NC)*

Statistics on Eastern Catholics

In a recent issue of *The Ark,* a periodical sponsored by the Ukrainian Catholic Diocese in the United States, figures were given listing the membership in Eastern Catholic communities in the country. The overall population figure for the different groups was reported as being 859,140.

The largest community of Eastern Rite Catholics is found among the Ukrainians who number 340,013, with 165 parishes. The next largest

comprises the Ruthenians who number 316,453, with 175 parishes.

In round numbers, *The Ark* listed the population of other rites as follows: Maronites, 125,000; Melchites, 50,000; Italo-Greeks, 10,000; Roumanians, 7,900; Syrians, 5,000; Armenians, 2,700; Chaldeans, 1,000; and Russians 1,000.

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ENGLAND

Anglicans and the MRA

At its spring session the Church of England Assembly voted almost unanimously to receive a report which strongly criticized the Moral Rearmament movement (MRA), formerly referred to as the Oxford Group. The report grew out of an investigation made into the merits of the MRA by the Assembly's Industrial and Social Council after receiving many inquiries from leaders of industry about the Church's stand in the matter.

Having conducted its survey, the Council was of the opinion that the MRA, despite the virtues and good intentions of its adherents, was "psychologically dangerous, gravely defective in its social thinking, and possibly a heresy". It was thought that the principles of the organization rested on poor theological grounds and that its Christian character was relative, depending on the locality in which it carried on its activities.

In the spirited debate in the Church Assembly, it was further charged that the MRA was intolerant of criticism and that a great deal of pressure had been brought to bear upon the voting members of the Assembly to reject the report. The Archbishop of York admitted that in his own case he had rarely known such pressure before; while the Archbishop of Canterbury stated that if there were faults in the report, there were also faults on the part of the MRA adherents in the way in which they had reacted.

In view of this, the Church Assembly, after rejecting a motion to recommit the report, finally decided to accept the document. However, it went on record as not passing judgment "either upon the merits or demerits of this movement."

Perhaps the mind of the Assembly was best reflected in the opinion expressed by Sir Wilfrid Garrett who defended the objectivity of the report. Said Sir Wilfrid: "That it is critical I cannot and would not deny, but I would most strenuously repudiate the charge of injustice. The Council has tried to state the truth in all fairness and charity. If the truth is harmful to the Movement, then the Movement must look again to its tenets.

"If Moral Re-Armament can give us the solution to our problems," he continued, "I would welcome it, but at present the solution seems to me to be too easy. In this Report we have tried to set down the truth as we see it about the Movement. We pay tribute to its good side, and we do not where it seems to us to be wanting. We ask that the

Report be read and studied with care, that it should be tested and discussed. We believe that it is a fair, necessary, unequivocal appraisal, and a statement which the Assembly should be asked in all charity and seriousness to consider and receive." *(RNS)*

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FRANCE

The Death of Fr. Martin Jugie

After a long illness, Fr. Martin Jugie, A.A., passed away this past winter at Lorgues, France at the age of seventy-seven. Fr. Jugie was one of the outstanding scholars of our day in the field of Eastern theology. His monumental work of five volumes, *Theologia dogmatica Christianorum Orientalium* (Paris 1926-35) is an indication by itself of his vast erudition in matters pertaining to the Eastern Churches.

Fr. Jugie received his early philosophical and theological training in Jerusalem where he was ordained in 1901. His first teaching assignment found him at the Greek Catholic seminary of Cadi-keui where he taught for twelve years. During this time, too, he contributed regularly to the review *Echos d'Orient* and produced his first two works: *Histoire du canon de l'ancien Testament dans l'Eglise Grèque et l'Eglise Russe* (Paris 1909) and *Nestorius et la controverse nestorienne* (Paris 1912).

His next teaching position took him to the newly established Pontifical Oriental Institute in Rome where he was one of its first faculty members. In succeeding years he likewise lectured at Lyons and the Propaganda Fide College in Rome. He went into retirement in 1952.

Fr. Jugie was a regular contributor over the years to many reviews. and his articles on different aspects of Oriental history and theology ran into the hundreds. (1) Many of them dealt with matters of an ecumenical nature. His longer works dealing with Christian unity are mainly two: *La prière pour l'Unité chrétienne: Motifs speciaux de prier pour le retour des chrétiens dissidents d'Orient à l'Unité catholique* (Paris 1919) and *Où se trouve le Christianisme integral? Essai de demonstration catholique* (Paris 1947).

Auxiliary Bishop Consecrated for Eastern Ordinariate

On the first day of the Chair of Unity Octave, several Orthodox prelates together with twenty-five Catholic bishops were present in the Basilica of St. Denis in Paris for the consecration of Msgr. Jean Rupp as an auxiliary to His Eminence, Cardinal Maurice Feltin. A number of French cabinet ministers as well as ambassadors from different countries also attended the ceremony in which Cardinal Feltin was the consecrating prelate.

Bishop Rupp will assist the Cardinal Archbishop of Paris in his

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(1) A rather complete bibliography of the works of Fr. Jugie appears in "*Melanges Martin Jugie.*" *(Revue des Etudes Byzantines* XI. Paris 1953, pp. 19-32).

capacity as Ordinary for the Eastern Rite Catholics in France and has been delegated *ad universitatem causarum* in matters referring to these Eastern communities.

French newspapers have commented on the historical and symbolic significance of the new bishop's consecration in the medieval Basilica, for its patron, St. Denis who was the first Bishop of Paris, had come from the East to Christianize Gaul; and now on the site of his tomb a Western bishop was being entrusted with the mission of ministering to the needs of the 15,000 Catholics of the Eastern Church now to be found in France.

The new prelate's background fits him admirably for this important task. He is a man of wide culture, possessing degrees in letters and in law as well as a doctorate in theology from the Gregorian University in Rome. He is likewise a capable linguist, a capacity which has helped him to render valuable services to the different language groups in France. Before his appointment to one of the archdiocesan offices, Bishop Rupp had taught for five years at the major seminary of St. Sulpice and is well known in French Catholic circles for his history of the diocese of Paris. *(Doc. Catholique)*

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GERMANY

Three Married Former Ministers Ordained to Priesthood

In an article in which he gives an account of his spiritual journey to Rome, Fr. Rudolf Goethe reveals that during the past four years three former Protestant ministers, although married, have been ordained as Catholic priests. Fr. Goethe, a descendant of the German poet, Wolfgang von Goethe, was the first of these. By a personal dispensation of the His Holiness, Pope Pius, he was ordained at the age of seventy-one by Bishop Albert Stohr of Mainz in December 1951. Since that time, two other former ministers have been ordained, and others are reported as awaiting dispensations from the Holy Father. In such cases, the one seeking this special permission must pledge himself to celibacy in the event of his wife's death.

The report of Fr. Goethe has been published antecedently to a book he has written, planned to appear by Easter.

Fr. Goethe's home in Mainz was recently dedicated by Bishop Stohr as a *Domus Pacis* (House of Peace) and serves as an ecumenical center. Both Fr. Goethe and Fr. Otto Melcher, also a former minister, reside there and are available to those seeking information about the Catholic faith. "Our house," declared the former, "is not meant to spread propaganda, but is an abode of peace that should help towards establishing peace among all Christians."

The prominent German priest also revealed that some 150 of his and his wife's friends have embraced the Catholic faith. Mrs. Goethe,

a descendant of the Prussian general, Marshall Dennewitz, is herself a convert to the Church. *(C. Herald)*

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FINLAND

Eighth Centenary of Advent of Christianity

Catholics in Finland this year are observing the eighth centenary of the coming of Christianity to their country. The celebration of the anniversary began with a solemn Mass at Helsinki's Catholic Church of St. Henry on his feast day, and other festivities are planned for the coming months. Finland's Lutherans have also drawn up a program of their own which will come to a climax at Turku on Ascension Day.

St. Henry, the national patron, was an English bishop who came on a crusade to Finland in 1155 with King St. Eric of Sweden and spent three years there in apostolic endeavor until his death at the hands of a renegade. His successor was another Englishman, Bishop Thomas, who began the building of the Catholic cathedral at Turku.

When the Reformation came to Finland, there were approximately seventy Catholic churches in existence while today there are only five, together with three smaller chapels. At the present time Catholics make up but a very small minority in a predominantly Lutheran country; they number about 2000 in a population of some 4,000,000 people.

In keeping with the country's centenary year, the Holy See has elevated the Apostolic Vicariate of Finland to the rank of a diocese with its seat the capital city of Helsinki. His Excellency, Bishop William Cobben, formerly Vicar Apostolic for Finnish Catholics, has been named the ordinary of the new diocese. *(C. Herald)*.

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INDIA

The Death of Mar Severios

One of the pioneer Syro-Malankara bishops of Malabar, Mar Severios of Tiruvalla, died on January 21 at the age of sixty. He was one of the three celebrated bishop converts from Jacobitism to return to communion with Rome. The other two, also deceased, were Mar Ivanios and Mar Theophilos, both of whom entered the Church together in 1930 to launch an extensive movement for reunion with the Holy See among the Jacobites of Malabar.

Mar Severios himself became a Catholic in 1938 and, since his orders were recognized by Rome as valid, he was soon afterwards appointed auxiliary to Mar Theophilos, then Bishop of Tiruvalla. Because of the delicate health of the latter, Mar Severios was the administrator of the diocese until he was made its ordinary in 1950. Under his able direc-

tion the diocese witnessed a remarkable growth, increasing from some 6000 faithful in 1939 to the present day figure of 16,000.

In recognition of the late Bishop's accomplishments, the Holy See in February of last year conferred upon him the honorary title of archbishop. His successor as the new bishop of Tiruvalla is His Excellency, Mar Athanasios whom he had consecrated last year as his auxiliary. *(NC)*

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TURKEY

Ecumenical Patriarchate Expresses Wishes for Pope's Recovery

Religious News Service reports that during the Pope's recent illness the Ecumenical Patriarchate expressed its concern over the state of his health and its best wishes for his early recovery. At the request of the Holy Synod of the Patriarchate, the message was conveyed to Archbishop Giacomo Testa, Apostolic Delegate to Turkey, by Archimandrite Emilianos Tsangoulos who is the Chief-Vicar of the Patriarchate of Constantinople.

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ISRAEL

Ancient Bible Scrolls Acquired by University

The Hebrew University in Jerusalem has made public the acquisition of the remaining four "Dead Sea Scrolls," thus completing its collection of the seven which were discovered in 1947 in a cave near Jericho. The discovery evoked world-wide interest at the time. Shortly after they were found, three of them were acquired for the University, and just lately the Israel Government was successful in purchasing the others from Metropolitan Athanasius Jeshue Samuel of the Syrian Orthodox Monastery of St. Mark in Jerusalem. The scrolls are believed to contain the oldest known manuscripts of the Book of Isaias.

The three scrolls which first came into the possession of the University are dated from the era before the destruction of the Second Temple (about 70 A.D.) and consist of a book telling of the wars of the Jews with the Moabites and other neighboring peoples; an incomplete version of the Book of Isaias; and a book entitled the "Scroll of Thanksgiving" patterned after the psalms of David.

The other four scrolls are: a manuscript of the Book of Isaias; a commentary on the Old Testament Book of Habacuc; a book entitled the *Manual of Discipline*, made up of regulations for the ascetical sect of the Essenes; and the Book of Lamech, an apocryphal work to which reference is made in several ancient texts.

The Hebrew University has made it known that all seven of these scrolls will be kept in perpetual trust and be accessible to those wishing to consult them. *(EPS)*

BOOK REVIEWS

C. J. DUMONT, O.P., *Les voies de l'unité chrétienne.* Doctrine et spiritualité. Coll. *Unam Sanctam,* no. 26. Paris, 1954. Ed. du Cerf, viii, 231pp.

It is a source of real satisfaction to take up a book like this to read for the purpose of review. One cannot help but experience this sense of satisfaction in seeing the most delicate questions treated with a fine psychological sense of approach towards those who in good faith find themselves in error and yet done without further opening the door to error by inexactness of expression. In questions of an ecumenical nature, in fact, the conscientious theologian is often constrained to a razor-edge precision.

This volume by Fr. Dumont is for the most part a collection which he has made of the brief editorials which as director of the well-known Centre d'Etudes in Paris he wrote for his monthly bulletin of information, *Vers l'unité chrétienne.* These articles which are being republished at the insistence of his friends, cover the period from October 1948 to August 1953. In them from month to month Fr. Dumont would treat of the more burning questions against a background drawn from the principal lines of genuine Catholic ecumenism. Accordingly, the argument of the book, despite one or the other brief repetition, remains closely knit and endeavors to bring to light "the basic notions of this great problem of the reunion of Christians and what attitude it would be expedient for them to adopt in order to contribute their best to the progress of this cause" (p. 7). A moving and profound prayer "to obtain the spirit of initiative" serves as the preface to this work and immediately creates that spiritual atmosphere in which the entire problem unfolds itself.

The first part of this volume which is entitled: "L'unité chrétienne dans le cycle liturgique" makes manifest the precious unionistic orientation which is to be found woven into the pattern of the liturgical cycle of the Catholic Church. Indeed Advent which looks to the coming of the Saviour and of salvation, can be understood as a living symbol of the Church which is not only the organ and the institution which procures our salvation but at the same time is—though initially—the living and progressive actualization of that salvation: "She (the Church) is essentially the way of salvation in a twofold sense, namely the way which constitutes salvation and the way by which salvation progresses toward the full manifestation of its achievement" (p. 19).

But this is clearer still in the Easter cycle. In the Greek Rite, the paschal liturgy proclaims the significant text of Galatians 3, 27: "For all you who have been baptized into Christ, have put on Christ," thus affirming the profound and indelible bond which unites all the baptized and which forms the spiritual basis and the ontological root of the unity of all Christians; it is their vital ingrafting into Christ. In fact, the life proceeding from a valid Baptism, if it is progressive and fully

developed, cannot but flower into perfect union with Christ in His Mystical Body (p. 41). It is at this point that the author gives us a rewarding chapter on the restored Easter Vigil (p. 43-47) which is interpreted as a blending on the liturgical plane of the two ancient traditions of East and West. The liturgy has undoubtedly a great role to play in the matter of unity.

Pentecost in its turn recalls the so-called "pneumatological" concept of the Church, which is often erroneously opposed to Christological ecclesiology. Indeed, it is not a question of two opposing mysteries, nor of two differing systems, since one recalls the other. Christ sends us the Holy Spirit, and the Spirit perfects the work of Christ and consequently in accordance with the promise of Christ leads us to all truth, in all its fullness, inclusive of its demands for a perfect unity both visible and invisible.

The second part of the book treats of prayer and work for unity with a finesse and distinction of thought worthy of our sympathy and admiration. In what sense do we pray for the unity of the Church? Certainly not in order to obtain something that is entirely new and now inexistent because the true Church of Christ has existed at all times and is in itself essentially one, as we proclaim in the Nicene Creed: "...et in *unam* sanctam catholicam et apostolicam ecclesiam." That which is still wanting and for which we pray is not the essential endowment of the Church but rather the full external and contingent manifestation of that unity, its integral extention to all Christians, first to the latter and then to all the human family.

Besides depending upon grace, the universal realization of unity also rests upon our own apostolic efforts. For this reason the author justly expresses his hopes for a greater development of religious sociology which will be able to bring to light systematically the root causes of our oppositions and the superficial truths which sometimes make us continue in them (p. 80). One must admit that a great deal still remains to be done on this plane, a realization which makes Fr. Dumont's suggestion all the more timely. Recalling the well-taken words of Cardinal Feltin, the Archbishop of Paris, the author deplores the lamentable barrier raised and sustained by a fanatical nationalism, one with dire consequences for the cause of Christianity (p. 88).

The four notes of the Church — unity, catholicity, sanctity, and apostolicity — are dealt with theologically as essential and permanent properties of the Church of Christ; apologetically, as signs of the true Church of God; and finally morally, as so many appeals addressed to Christians to live, to think, to act, and to pray in a manner completely in harmony with the essential notes of the Church.

This leads next to a consideration of the difficult question of rights and abuse, or rather of a certain obscureness which has in the course of history beclouded the concrete application of principles imperative for the constitution of the Church. The author takes cognizance of the undeniable epochs of decadence and of relative regression

in the history of the Church, and here some of his expressions will seem rather severe. To be sure, it would be vain to deny facts, however painful in themselves—and for that reason deplored also by present-day Catholics—but one must always keep clearly in mind the essential difference between the imperfections of the Church, which by virtue of the special assistance of Divine Providence can never alter the essence and properties of the one Church of Christ, and the much more profound failings of all the other denominations which do not in themselves possess a genuine authorization and in consequence are even deprived of that assistance of the Holy Spirit.

The third part of this work, "The Unity of the Church and Christian Unity," is undoubtedly the most difficult as well as the most profound. The author's intention here is to clarify the position, the meaning, and the character of schism with reference to the Church from which it separates itself. What harm have these divisions done to the Church of Christ? Once these separations take effect, the unity of the Church is no longer co-extensive with the unity of all the baptized. On the other hand, however, it is clear that no sect, no separated group, no non-Catholic denomination can be the true Church of Christ, nor can it even call itself an integral or integrating part of it. After the separation, were this even to assume vast dimensions, sweeping into schism or heresy entire nations or regions, the Mother Church remains always essentially one and not merely a segment of the whole; it remains integral per se, and in no way is it minimized in essence; it remains the Body of Christ still, the same as before. Separated denominations, on the contrary, can never be integral nor be the Church; they are but "denominations." Yet even in their divided state and isolation these groups nevertheless live according to the sacred patrimony that they at least in part brought with them from the Mother Church to which they originally belonged—a sacred patrimony which, notwithstanding the state of separation, belongs *de jure* to the Catholic Church alone (e.g., the episcopate, the priesthood, the Sacraments in general). "The separated confessions," notes Fr. Dumont clearly, "do actually possess in varying degrees and in different cases, a part of those supernatural realities which the Church they have left continues to possess in their totality and in their essential perfection" (p. 125). In a dissident body these elements can claim only an imperfect existence, a situation in which there is the implicit obligation of reuniting with the true Church of Christ. For this reason Fr. Dumont prefers to call these bodies "partes quasi potentiales" of the Church, thus making use of the terminology that St. Thomas applies to the different virtues (p. 126). To this reviewer, however, the term employed in this instance is not acceptable because the virtues as *partes potentiales* are a positive complement to the principal virtues and have nothing abnormal about them; yet the latter quality is essential to every separated confession.

The sublime theme of the Church as the Mystical Body and the Spouse of Christ has been treated a bit too sketchily (pp. 134-138); it is deserving of greater clarity and development. A succeeding chapter on the subject of intercommunion, however, is exceptionally well done (143-147). In every interconfessional assembly this thorny question comes to the fore: How can we take part together in the Lord's Supper which is the Sacrament of unity *par excellence?* For those concerned there has been no solution to this up until now, nor will there ever be as long as differences in faith persist and the individual communities are divided one from the other by independent hierarchical structures. On this point of intercommunion Fr. Dumont remarks succinctly: "It would seem to us that this is an attempt to begin with a practice that ought really to be expected at the end" (p. 146).

The fourth and final section of *Les voies de l'unité chrétienne* considers Christian unity under the aspect of the three theological virtues of faith, hope, and charity. As far as the first of these is concerned, all ecumenical interest places particular emphasis on the living and personal character of the act of faith, but at the same time does not fail to give due importance to the social and collective side of Christianity in opposition to a certain isolationism and individualism to found in the practice of the faith and the reception of the Sacraments.

The role of apologetics has in some sense become more difficult today than in the past. This is so because non-Christians and non-Catholics of the present day are extremely sensitive about the sins of men which have tarnished the past history of the Church, and they know quite well that there are supernatural elements to be found even in those confessions which have separated themselves from the Church; and thus it is that the evident transcendency of the *Catholica* has become somewhat obscured. Moreover, in mission lands the rivalry between the different Christian bodies constitutes a formidable and continuous difficulty for the propagation of the faith. Then again, there has been an increasing sense of self-awareness and pride among non-Christian religions, proud of their social and national functions which they have carried out over the centuries.

The apologetical approach of today requires in fact a greater degree of sincerity and clarity of vision. The great temptation of contemporary ecumenism among non-Catholics is the eschatological idea which is diffident of visible unity and is satisfied with either a spiritual and invisible unity in this world or with the ultimate unity beyond the confines of space and time. The true Church of Christ, however, cannot exist without both these aspects of unity and therefore cannot sacrifice either one or the other. Spiritual unity points to the ultimate end and is proper to the Church as the only deposit of all the means of grace and of salvation both in its concrete historical form as well as in its essential structure as willed by the Saviour Himself. If it is

true that neither the one nor the other sphere is perfectly adequate in this world, it also remains true that there is no mere vague relation between them, as Protestants believe, but rather a causal and organic bond that would justify terming the Church as a universal sacrament of salvation. Consequently, one can—to approximate the terminology of modern ecumenism—distinguish between "the unity given to us by God" and "the unity to be achieved." God has not only granted His Church above all the spiritual unity of grace but also a historical and visible, juridical and hierarchical unity which is efficaciously sustained by Christ Himself and by the Holy Spirit against all attacks of heresy or of schism, in such a way that division cannot harm or prejudice its essential integrity. At the most, they could but cloud over its complete manifestation. Schisms have been able to disrupt unity among Christians, but they have not been able to destroy the unity of the true Church of Christ whether it be considered in its historical realization or in its eschatological reality (p. 211). None the less, since even the separated denominations possess some supernatural elements derived from the essential deposit of the true Church, above all the Sacrament of Baptism, a conversion will never be a complete negation of the past, and a return will not come about exclusively from without, but indeed will be a return to the paternal home. The Church is unyielding in its condemnation of heresy and of schism because these inflict real harm on the good of souls and deprive them of the fulness of the means of grace and of salvation which the Church is conscious of possessing uniquely. Division is a sin against charity: reunion, then, besides entailing a just submission, will also be an act of perfect charity and obedience to Christ.

In the appendix the author has included two important documents which deal pointedly with the questions taken up in this work. One is a letter of Bossuet on the Church as the Mystical Body and the Spouse of Christ, and the other is the letter of the Holy Office to the Archbishop of Boston on the Catholic interpretation of the axiom: *Extra Ecclesiam nulla Salus* (cf. *Unitas,* vol. IV, p. 222).

This summary, however brief, will serve to give a sufficient indication of the nature of this commentary on matters ecumenical. It does not pretend to be a systematic treatise; we should rather call it a mosaic of précis, evaluations, questions and answers, but a mosaic of many vari-colored and finely chiseled stones together with clear and graceful lines. Certainly it merits a place of first rank among Catholic contributions on the problem of unity. The very principles and norms of sincerity, of truth and charity towards our separated brethren which Fr. Dumont has advocated in its pages, these he has himself exemplified in his practical approach to the difficult problem of disunion. Here one will find no vain harshness nor lack of charity towards differing Christians, but neither will he come upon any reticence in setting forth the compelling claims of Catholic truth. Such

reticence, besides being a derogation of ecclesiological principles with an objective value over and above us all, would likewise on the intellectual plane constitute a lack of charity towards all those who are sincerely seeking the truth.

Fr. Dumont wrote these pages with the explicit intention of having them read not only by Catholics but also by our separated brethren. We are confident that in either case this study will prove to be an abundant source of enlightenment and hope.

JOHN VODOPIVEC

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